The Call *of a* World Task

J. Lovell Murray

Part I

Student Volunteer Movement

THE CALL
of
A WORLD TASK
IN WAR TIME

BY

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PART I

The Demands which are being Made in these War Years for a New Expression of International Christianity.

NEW YORK
STUDENT VOLUNTEER MOVEMENT
1918

PREFACE

THESE studies have been prepared as part of the advance missionary program which emanated from the Student Volunteer Conference held at Northfield, Mass., January 3-6, 1918. It was felt by leaders of the Student Christian Movements in the United States and Canada that accompanying a call to the students of these nations for intensified missionary undertakings in this college year there should be the promise of a new course of study interpreting the present world situation in terms of missionary responsibility. It was with much reluctance that the writer consented to prepare a book within the brief compass of a month on so immense and important a subject. The haste with which it has been written will account in part for its obvious limitations of material and style. For those who will use this book as a textbook for group study there have been added Questions for Thought and Discussion and Suggestions for Auxiliary Reading.

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New York, February 9, 1918.

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THE CALL OF A WORLD TASK IN WAR TIME

CHAPTER I

THE CALL FOR REALITY IN RELIGIOUS LIFE

We are fast leaving behind us the world order to which we have been accustomed. Evolution has turned to revolution. The transformations through which we had been passing before the War have become swift and violent. New tides keep rising and old traditions and institutions continue to wear away. The world is being shaken to its foundations. Conjectures multiply as to the character of the new era, but that there will be a new era is beyond conjecture—a new set of living conditions, a new scale of values, a new alignment of social elements, a new arrangement of human relationships, a new basis of international life.

To the mind of the Christian this means that the Kingdom of God is moving forward in the earth. He knows that behind all the confused strife of men is God's eternal truth, above it is His peace, and beyond it is His loving purpose. The heart of the Christian

is fixed in the assurance that the darkness of this present evil hour will give place to the light of a better day and that the rule of Christ is to become more firmly established in the earth. In these studies we are to consider the expansive side of the rule of Christ, the spread of His Kingdom throughout the world. We are to focus our thought on the international aspects of Christianity in the effort to discover some of the great lessons pertaining to the world task of the Christian Church which have been coming to her in war time.

Foremost among the profound and urgent messages which God is uttering to His Church in this awful hour, is the clarion call for reality in religion. To that call let us direct our first attention.

We are moving into the new world order through blood and fire. It was little more than yesterday that an influential New York daily wrote thus of the prospects of universal peace:

> It was nearer last year than it was the year before; it is nearer this year than it was last year; it is nearer now, today, than it was on the first day of the present year, and, with an advancing step, that has never gone backward, through all these years, the prophecy is safe and beautiful that we are marching swiftly into the vast open of universal peace.

That was three years before the War. How strangely the words fall on our ears today when over four-fifths of the world's population is at war.[1] More than a score of nations are at one another's throats.

[1] According to the Statesman's Year Book, the population of the world is estimated to be 1,691,751,000. The total population of the belligerent countries is 1,388,264,565.

Already the conflict has cost over $100,000,000,000.[1] In six months the United States appropriated, or provided taxation measures for, more than twenty billions. According to the report of the Treasury at Washington on January 31, 1918, the United States was at that time spending $39,000,000 a day for War purposes, including $15,000,000 a day for loans to the Allies. This amounts to $1,625,000 every hour, or more than $450 a second. The outlay for direct war expenses keeps mounting steadily. The Government's original estimate for the fiscal year ending June 30, 1918, called for over $18,000,000,000, or an average of $50,000,000 a day.

But the cost in men is more staggering. Forty million men are under arms,[2] away from their productive pursuits and engaged actively in a fierce work of destruction.[3] Eight million three hundred thousand have laid down their lives, not including those who have died of disease nor the lives lost as a result of the War. Nearly 7,000,000 men are in prisoner-of-war camps. An equal number are in hospitals and it is estimated that about 2,500,000 are physically handicapped for life.

But, after all, figures convey little. They bewilder us and our minds are already numbed to the significance of millions and billions. But we do know what

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[1] The twenty great wars of the last 125 years combined cost only $22,000,000,000.

[2] Including the Russian army, now inactive.

[3] Never before were more than two million engaged in any war.

pain means and anxiety and bereavement and despair. These make up the tragedy of countless suffering lives and countless darkened homes. Habitations of men have become smoking ruins and vast areas that were gardens yesterday are deserts today. It is a day of horror and agony to great multitudes of men and women and little children. And what of the morrow? Small wonder that hope is running low in so many lives. With lessened resources and spent energies men, and women equally, must set themselves to the work of salvage and reconstruction.[1] Dr. John R. Mott put it graphically in a recent address when he said of war-stricken countries, "The curfew is going to ring late in these coming nights and the days of leisure will be few."

Under the shadow of this dark tragedy the first thought that leaps to one's mind is the question, To what purpose is this waste? If it should prove to be only waste, that would be the great horror and tragedy of all.[2] And we shall hold it to be waste if out of all the loss and suffering there does not issue a world order in which true principles of Christian democracy will prevail, an order in which right will be set above

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[1] Speaking before the Empire Club in Toronto, March 8th, 1917, Professor A. B. Macallum, of the Advisory Research Council of Canada, said that the cost of the War "would impose on the world an annual charge of $500,000,000 for a century."

[2] A trade review published in Chicago said in its issue of January 5th, 1918: "If a World War does not result in the substitution of Service for Self as the basis of human relations its supreme benefit will have been lost."

might, duty above privilege, coöperation above rivalry, the things of the spirit above material good, service above selfishness, ministering above being ministered unto, an order in which nations will recognize the Golden Rule in their dealings with each other.[1]

But to bring about an international order such as this, war alone will not avail. There are already ruins enough on which to climb, but mankind needs more than ruins to help it upward. And it needs more than numbers and wealth and strength and skill. We may mass our treasure and our men and win a thousand wars and still miss the prize. War in itself, however righteous the cause may be, is only destructive; at best it is a surgical process. The problem in its essence is a moral and religious one and it calls for something more than surgical treatment.

The one positive factor needed is Jesus Christ. He alone can supply the upbuilding, redemptive, vitalizing force that will save human society. But He cannot

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[1] President Wilson's repeated insistence that what standards are accepted as binding between individuals should be recognized as binding between nations is to many a new and startling thought. Some one said the other day that we have been preaching the Golden Rule between individuals and Macchiavellism between nations. As recently as two years ago prominent Church leaders in the United States could be heard to declare that the Golden Rule was not practicable in international relations. Multitudes of Anglo-Saxon Christians have been under the spell of the evil view that the Christian law of love, to use Bernhardi's words, "can claim no significance for the relations of one country to another. . . . Christian morality is personal and social and in its nature cannot be political."

function except through His followers. He cannot conquer in the world if He is defeated in the lives of His individual disciples. Not on the fields of Flanders or Galicia or Mesopotamia, but on the battlegrounds of men's hearts is raging the ultimate warfare of the hour. If the hands of Christ are tied today, so that He cannot transform the life of mankind, it is only because He does not find free instruments whereby He can do His supernatural, recreative work. It is not the profession but the fact of religion that is lacking. Let the religious life of those who name His name become a living, glowing reality and His miracles will multiply in the whole of human life.

To learn this greatest lesson of the hour we must give ourselves first to introspection and then to action. We must face steadily and humbly the disclosures of religious weakness which the War has made and we must set ourselves resolutely to overcome this weakness. The call to reality which is sounding out today above the clash of the world's armies is therefore a twofold summons.

I. *A Summons to Penitent Recognition that there is Something Terribly Amiss with Christian Civilization.*

Very evidently there has been in Christian civilization some deep-seated and penetrative disease. The real evil is not the war, but what lies back of it. Are we not justified in believing that the disease is of the nature of a malignant growth which the fires of war may help to sear and destroy? At all events, the war is a symptom and like other symptoms may be reck-

oned of great advantage in betraying the disease and locating its nature and its causes.

We cannot ignore the fact that this is a war of so-called Christendom. One so-called [1] Christian nation instigated a second Christian nation to pick a quarrel with a third Christian nation and refuse reasonable amends. This led a fourth Christian nation to mobilize its forces, whereupon Christian nation number one declared war. The result was that a fifth Christian nation became a belligerent. When a sixth Christian nation had its rights shamelessly violated, forcing it into a state of war, there seemed to be no escape for a seventh Christian nation's entering the conflict. And so it went on. Of the twenty-three nations now engaged in the struggle, only four are called non-Christian. In that sense this is Christendom's war. Moreover, the line of cleavage runs through all of the main divisions of Christianity. Before the United States and Roumania entered the war, forty-six million Protestants were arrayed on one side, forty-five millon on the other. Sixty-two million Roman Catholics were fighting against sixty-three millions of the same Church. The Greek Catholics were not so evenly divided, but they were on both sides of the encounter.

1. As Christian nations we are partners in the sins that so sharply antagonized us one against the other and that at last ran their shears through the

[1] Many people now protest against the use of the term "Christian nation." The term is used here and elsewhere in these pages in the usual acceptance of the term and in full recognition that no nation has yet justified its right to the title.

fabric of international society. What sins? Some of them are given in Sir Rabindranath Tagore's poem, "The Oarsmen," which appeared in the London *Times*, January 28, 1916:

All the black evils in the world have overflowed their banks,
Yet, oarsmen, take your places with the blessing of sorrow in your souls!
Whom do you blame, brothers? Bow your heads down;
The sin has been yours and ours.
The heat growing in the heart of God for ages—
The cowardice of the weak, the arrogance of the strong, the greed of fat prosperity, the rancour of the deprived, pride of race and insult to man—
Has burst God's peace, raging in storm.

These deep sins of materialism, selfishness and pride which are behind the War are common to all the Christian nations. None of us can afford to throw stones at the others, for our houses are all of glass.

2. As Christian nations we are all at fault in permitting war to survive on the earth. We are not now appraising the motives or ideals that have carried the different nations into the present war. As for Canada and the United States, no other course seemed honorable but to enter the struggle.[1] We

[1] Mr. G. Lowes Dickinson points out that one may consistently hold the view that war in itself is essentially evil and at the same time justify a "war for righteousness" as a necessary evil, to avoid a greater one. "The man who takes that view has apparently the ideal of peace, not of war. He wages war for the sake of peace. It is clear that there need be no war for Right unless some one had first made war for Wrong. In my judgment all wars come from errors somewhere about Good and Evil."—"The Choice Before Us."

merely point now to the fact that in spite of the development of Christian civilization through the centuries Christian nations continue to resort, for the settlement of conflicting interests, to so stupid and un-Christian and savage an instrumentality as War.

The conscience against War in general has been developing steadily and with good results within Christian nations. Through righteous diplomacy, through treaties fairly made and honorably kept and through arbitration agreements, many differences have been peacefully compounded which in earlier times would have been hastily put to the arbitrament of the sword. At the same time gigantic military establishments have been developed and provision kept ready at hand for immediate warfare.

3. As Christian nations we have common culpability in the spirit of hate which we have carried into our conduct of the War.

The most Godlike thing among nations or individuals is love, the most Christlike thing is brotherliness. But how little of this feeling and attitude had been existing in the hearts of Christian people before the War became evident at once when war broke out. What a temper! Where is the new and all-comprehensive commandment Christ gave, that Christians, including Christian nations, should love one another? It is forgotten in the "hymns of hate" that Christians are addressing to each other across their national borders. Listen to these words of a newly written German song:

You will we hate with a lasting hate,
We will never forego our hate,
Hate by water and hate by land,
Hate of head and hate of hand,
Hate of the hammer and hate of the crown,
Hate of seventy millions choking down.
We love as one, we hate as one,
We have one foe and one alone—
ENGLAND!

And a multitude of his countrymen join Lissauer in the refrain. It is said that recently in a German city 3,000 people attended a lecture on "How to Hate England Most." But other Christian nations besides Germany know how to hate. M. Henri de Regnier, of France, found a wide response among his countrymen when, brooding over his country's wrongs, he wrote:

I swear to cherish in my heart this hate
  Till my last heart-throb wanes;
So may the sacred venom of my blood
  Mingle and charge my veins!

May there pass never from my darkened brow
  The furrows hate has worn!
May they plough deeper in my flesh, to mark
  The outrage I have borne!

By towns in flames, by my fair fields laid waste,
  By hostages undone,
By cries of murdered women and of babes,
  By each dead warrior son. . . . .

I take my oath of hatred and of wrath
  Before God, and before
The holy waters of the Marne and Aisne,
  Still ruddy with French gore;

And fix my eyes upon immortal Rheims,
  Burning from nave to porch,
Lest I forget, lest I forget who lit
  The sacrilegious torch!

And a young Belgian poet writes in the same strain in his "New Year's Prayer":

I pray that every passing hour
Your hearts may bruise and beat,
I pray that every step you take
May scorch and sear your feet.

I pray that Beauty never more
May charm your eyes, your ears,
That you may march through day and night
Beneath a heaven of tears,
Blind to the humblest flowers that in
The hedgerow corners bloom,
Deaf to whatever sound or cry
May wake in you the memory
Of dear ones left at home. . . . .

I pray the spectres of our slain
May haunt you in your tents—
Vigil or sleep, whiche'er you seek—
Nought smelling but the bloody reek
Of our Holy Innocents.

The translation into English is by Earl Curzon of Kedleston. Doubtless when it appeared there were many fervent Amens from the Earl's countrymen. For there have been profuse expressions of intense hatred of Britons towards Germany. The Archbishop of Canterbury says, "I get letters in which I am urged to see to it that we insist upon 'reprisals, swift, bloody and unrelenting. Let gutters run with German blood.

Let us smash to pulp the German old men, women and children,' and so on." [1]

In Great Britain, France, Belgium and Germany this spirit is far from being universal. There are many who decry all bitterness and hatred even in the most vigorous prosecution of warfare.[2] But unfortunately it is a spirit that runs deep with great numbers of the people. And in the United States and Canada many a similar sentiment is heard, and the "cult of hate" gains adherents by the hour. There is nothing surprising in all this. For hatred is an active leaven in war time, and it is made part of the process of motivation for an energetic and widespread war spirit in the general public.[3]

How fervently we should pray that the wounds in

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[1] Quoted by G. S. Eddy in "With Our Soldiers in France," page 165.

[2] For example, Mr. Jerome K. Jerome writes: "Our victory must be not only over Germans, but over ourselves. We must have no hatred, no bitterness. By no other means will peace be conclusive."

[3] There are encouraging signs of a growing sentiment against the development of a spirit of hatred in the public mind. Many soldiers are pledging themselves to carry out their share of the War without hate.

A dispatch from Washington, dated February 3, 1918, reports that in the last issue of "The News Bulletin" of the Four Minute Men, through which the American Government's 20,000 volunteer speakers are informed and instructed, there is a warning against the preaching of hate. "Hatred," it says, "has been stirred up in civilian populations in order to encourage enlistment, but thanks to the draft, this debasing feature of war is not necessary in order to secure and maintain our army." This is a most significant utterance.

the body of mankind should heal clean, "by first intention," as Canon Gould of Toronto says, and that no self-righteous or punitive spirit should "leave behind pockets of malignant germs which prevent healing, and result in obstinate conditions of infection, the only cure for which is reopening and radical measures." Surely these are times when every Christian man and woman should live close to the Lord and Master of us all, close enough not only to hear His steady, persistent whispering, "Recompense to no man evil for evil. Love your enemies and pray for them that persecute you," but also to have communicated to us His own overcoming spirit of love.

In facing these disclosures which have been made of common religious weakness in Christian nations, we are not concerned to place the blame for starting the War with this nation or that. The final question is religious, not political. Just as the rifle, according to musketry instructors, has improved out of all proportion to the man behind the rifle, so the material civilization of Christian nations has outrun its moral and spiritual resources.[1] As Dr. Mott says, "We are killing men's bodies because in previous years we were killing men's souls. We are putting men under the sod because in earlier years we did not go to the root of motive and of conduct." Written across the dark tragedy of the hour is the plain, hard fact that our form of Christianity has been found wanting. It is the Christianity of Jesus Christ that

[1] See Active Service pamphlet, "The Discipline," W. R. Maltby, page 9.

must be substituted. Mr. J. H. Oldham, in his recent notable book, puts it pithily: "Jesus claimed to be the Way, the Truth and the Life. But Christendom has made little serious attempt to order its national, social and industrial life in accordance with the way of Christ; there has been wanting a passionate, exultant conviction that in Him is to be found the truth regarding men's relations with one another; we have not opened our hearts wide enough to the inflow of that divine life which has power to infuse health and vigour into the social order." [1]

Nor are we concerned at the moment to defend Christianity against the charge that it has failed. Our brief, were we to do so, would be very simple, namely, that Christianity has never had a chance to fail in national or international relations, having never been fully tried. True, Christianity did not prevent the War, but should we abandon it on that account? Only if we abandon everything else that men had hoped was leading away from war—commerce, diplomacy, education, ethical culture, community of interest, international law, humanitarian spirit, and a host of other influences that were operating between nations but that failed to prevent the War. No, we are going right ahead with our commerce and our education and our international sanctions and all the rest and we are going right ahead with our Christianity.

Who will say that Christianity has failed, when it is now revealing itself as the one solution for the problem, the one cure for the disease? It is true that

[1] "The World and the Gospel," page 7.

the religion of Jesus Christ was never more needed; but it is also true that its potencies were never more plain. What spirit is it that is protesting so vigorously against war and all those selfish, anti-social and materialistic factors in human society that produce wars, but the spirit of Christ? The rising tides of democracy, what are they but the mighty surging of His spirit who calls upon all men to stand together on one level and utter with Him those blessed and equalizing words, "Our Father"? The voices crying out for a new internationalism based on righteousness and service, what are they but the echo of His voice Who "did no sin, neither was guile found in His mouth," and Who at the last gave His flesh for the life of the world? It is Jesus Christ that the world needs to bind up its gaping wounds, to give hope to its burdened, sorrowful heart, and to control its life in purity and love. When He is lifted up, He will draw all men unto Him, to meet their individual requirements and to teach them how to live together in brotherly peace. He has not failed. Men have failed.

As we realize our share in the corporate sins that really started the War, we should give ourselves to humiliation and confession before God. Nothing would end the awful conflict so quickly and satisfactorily and finally as that each Christian nation should recognize and repent of its faults of selfishness and hate, and kneeling humbly at the altar of confession should find there the bowed and penitent heads of the other nations that are called by the name of the loving Christ.

II. *A Positive Summons to Let Our Religion Freely Express Itself in Both Thought and Life.*

If the first demand is for a penitent recognition of our share in the corporate sin of Christendom, the second demand is for amends. It is the aggressive side of the summons to reality.

Whichever way religion faces, whether upon the individual life, the life of the community or the life of the world, it is met today by the demand for reality.

1. It is abundantly true that individual human lives are crying out for reality in the things of religion. This is an hour in which the souls of men are hard beset for certainties to which they can make fast. When the great storm broke upon the world, some found that a light anchor in yielding sand would not hold. And some found that they had been leaning against a sheltered dock but had never been moored. And now they are adrift on a turbulent sea. Their cry is pathetic for pilots who can bring them to a safe and sure anchorage. Those who held to doctrines because they were traditional, those who held to doctrines because they were radical, those who held to doctrines because they fitted in with certain foregone hypotheses, have had their eyes opened. Not suppositions, but certainties are demanded, not observances and dogmas, but realities.

It is only to be expected that those men who are closest to the grimness and ugliness of the present world situation, and who often for weeks at a time are momentarily looking death in the face, should be foremost in their demand for reality in the religion

that is presented to them. Mr. Sherwood Eddy multiplies instances of this demand in his book, "With Our Soldiers in France," and other religious workers among the troops corroborate him. Rev. John McNeill, the evangelist, now a chaplain in France, writes that "soldiers now want straightforward dealing with their spiritual needs and problems.[1] They want the 'central verities,' no beating round the bush, no skilful skating near the subject and evading it, no velvet-glove dealing with their failings, but honest, frank, straightforward messages that point the way to hope and victory—given, of course, with sympathy of understanding and tenderness of appeal. This is what the men want and will listen to." [2]

It is not only those that are living in the midst of suffering and looking into the face of death and upon whose lives temptations are beating fiercely who long for spiritual truths which are eternally reliable and sufficient[3] Thoughtful men and women everywhere are reëxamining their faith and trying to search out its vital elements. There is a need that all of us should reorganize our religious thinking around the central fact of Jesus Christ as the Divine Son of God and the living Redeemer and Lord of men.

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[1] The same longing is found in the training camps on this side of the water. See the article, "The Soul of the Soldier," by Joseph H. Odell, in *The Outlook,* Dec. 26, 1917.

[2] *The Missionary Review of the World,* November, 1917, page 865.

[3] See the article, "The Eternal, Changing Gospel," by Professor E. I. Bosworth, in *The North American Student,* January, 1918.

This should be a period to date from in creedal history. It is becoming strikingly apparent today that the really essential features of our faith are those which are common to all the branches of evangelical Christianity. How dull we shall be if in all our communions we do not begin to throw a new and sharp emphasis upon these vital elements of faith, letting the elements which are less essential to pure Christianity, although more characteristic of our own divisional formulæ, fall into the background. Let us waste no regrets if the upheaval of these years shakes Christianity clear of many of its historical shroudings of dogma and of formalism. As in our separate Christian divisions we fall back upon what is essential to Christianity we shall come to realize anew our oneness in Christ as a body of believers and, however much of organic unity may develop, we shall draw closer together in mutual understanding and common effort.

2. A demand for reality is being made also by our national life. We realize how impelling the call is for a vital and truly conquering religion when we consider the great sections of our corporate life that before the War were pagan areas. The task before the Christian Church even at that time to carry the spirit of her Lord into all human relationships was a staggering one. Our Christianity was not vital and stalwart enough to carry the strain. But when to these demands that community life and all human contacts be fully Christianized there will be added after the War the vast problems of reconstruction, readjustment and reconciliation, what will organized Chris-

tianity be prepared to offer as a remedy and a hope? There is no basis for despair, for Jesus Christ is fully competent to meet all the demands that human society can make upon Him. It rather is a ringing summons to the Church to recognize her day of visitation, to forget non-essentials in the training of every energy on the fulfilment of her task, to show her faith by her works.

More specifically, men are asking today for a religion that will so take hold on the national life of Christian peoples as to bring wars to an end. We have seen that the perpetuation of warfare is alone incriminating proof of a lack of religious reality. If Christianity had been freely expressed in its followers, it would have ended wars long ago. Whenever there will be enough of Christ in our Christianity, that will happen. Mr. Henry Morgenthau, formerly American Ambassador to Turkey, once said to a friend that "Jesus has exercised more influence on human history than any other personality. We shall never get out of war except by following His teachings." The overwhelming majority of thoughtful minds share Dr. Fosdick's conviction that Christianity is sure to end warfare as it increasingly controls the conceptions and lives of its followers. He draws the parallel of slavery. Slavery and Christianity "lived in peace together." But the time came when "men saw, with regard to slavery, the clear implications of the Gospel; they perceived that Christianity and slavery could not perpetually live together in the same world. The issue was drawn: *Christianity would be a failure if it did*

not stop slavery. And from the day that the issue was drawn, the result was assured. It was not Christianity that failed; it was slavery. . . . This, too, is a climactic day in history. For so long time the Gospel and war have lived together in ignoble amity. If at last the disharmony between the spirit of Jesus and the spirit of war is becoming evident, then a great hope has dawned on the race. . . . *Christianity will indeed have failed if it does not stop war.*" [1] This is the definite and alluring task of men and women who are followers of the Prince of Peace and worshippers of the God "who maketh wars to cease unto the end of the earth."

3. But a yet larger demand for reality in religion rises up out of the world's need. If we fail to recognize the universality of the Christian religion we fail to understand it or to realize its power. It is just because Christianity is competent and sufficient to meet the needs of the entire world that it is adequate for the needs of any one nation or any one life. Its divine message and errand are for all mankind. But religion lacking in reality can never become a universal religion. It is without the vitality required both for the world's need and for its own projection.

We who stand at the distributing bases of Christianity must ever remember that the kind of religion we develop here is the kind of religion we send abroad. There is no potency of angels to change it in the process of export and no alchemy of the salt seas to

[1] Harry E. Fosdick, "The Challenge of the Present Crisis," pages 18, 19, 20.

alter it in transit. Well may we consider therefore in thoughtful solemnity whether there are genuineness and vitality enough in the religion we now hold to make it fit not only to survive but to be propagated and to become victorious throughout the world. It is a searching question that was recently asked, "Is the Christianity we are sending from land to land loaded with some fatal disparagement such as forbids its wide expansion?" To quote Mr. Oldham again:

> The attitude of the non-Christian peoples towards Christianity will be determined in the end by what Christianity actually is in practice, and not by what missionaries declare it to be. . . . The Christian protest against the unchristian forces in social and national life must be clearer, sharper and more patent than it has been in the past. It may be that the Church as it was before the war could never have evangelized the world; that its witness had not the penetrating force necessary for so gigantic an undertaking.[1]

The sobering question challenges us sharply, Is our religion really worth giving away to other nations? Is mine? Every Christian life is a point of export for Christianity. The call to reality culminates in this demand that each of us develop within his own life, in order that it may be worth communicating, a Christianity that is simple, direct, essential, dynamic, Christlike, because it is genuine.

Are we then to withhold our religion from other lands until it has become purified and thoroughly potent in our own land? There are those who con-

[1] J. H. Oldham, "The World and the Gospel," pages 20, 21. The reader is referred to the first two chapters of the book for an excellent treatment of this whole subject.

tend that while "there is so much to do at home," the sending abroad of our Christianity is an error in tactics and a betrayal of patriotism. They say, "First let us carry Christianity into all our attitudes and relationships at home and then we shall be in a position in all good conscience and sound logic to carry it abroad." But in such a proposed sequence both conscience and logic break down. The whole genius and history of Christianity are against it. In following this procedure we should never catch up with the first part of the program and the world would wait for Christ forever.

Indeed, one strong reason why we should at once share our religion more widely with other nations is that a great enriching and purifying of our religion would result through the process. When religion is restricted in its application, it is bound to lack in vitality. Its health demands that there be an outlet to the ends of the earth for its truth and its benefits. Professor William Adams Brown does not exaggerate when he says that "unless we can make Christianity in fact what the missionary consciousness sees it to be we shall soon have no Christianity worthy of the name." [1] Localize religion and you deaden it. If the sending forth of Christianity were to issue in no benefit whatever to any other nation, the missionary task would still demand a place of primacy in the functions of the Christian Church. The more any individual life communicates its religion to other lives, the more religion it generates for itself. The more religion any

[1] *International Review of Missions,* October, 1917, p. 510.

church exports, the more it develops for its local requirements. The more organized Christianity as a whole becomes missionary, the more it becomes united, robust and socially competent at home. "The evangelization of the world in this generation." Let a man drive that stake and tie his soul to it and there will be reality in his religion.

Entirely apart from these reflex benefits to ourselves, there are three compelling reasons why we should not delay in propagating our religion among the nations.

One is in order to give proof of whatever reality there is in our religious life. Is it not true that a Christian who knows that his religion is meant for all humanity and that all humanity is in great need of it, but who is not concerned to have it applied beyond the boundaries of his own nation, is a Christian to whom and in whom religion is not very real? As Jesus Christ becomes a living reality to any man or woman, dominating all of life and satisfying all of life, there develops within that man or woman a passionate desire that all men should share His power and His peace. You can tell how much a man prizes his religion by his zeal to communicate it. Vital Christianity demands its propagation. The oft-quoted words of Archbishop Whately set forth the case admirably: "If my religion is false, I am bound to change it; if it is true, I am bound to propagate it." The best way to prove our conviction that our religion is not "played out" is to spread it abroad.

Another reason for the immediate disseminating of

our religion on an enlarged scale lies in the acute need of other nations for it. If the events of the past few years have demonstrated that with all our civilization and education and humanitarianism and ethical culture Jesus Christ is the only hope of the Christian nations, what words will express the hopelessness of the nations we call non-Christian if He be not carried into their life as a purifying, energizing, uplifting force? Through the centuries the sin and suffering and darkness and despair of those lands have cried out for the living Christ. But in this bitter hour, which throws its gloom and its tragedy across their life as across ours, how much more pressing and pathetic is their need for Him. And that need will be accentuated yet further by causes which the War is developing. Now, as never before, Jesus Christ is the Desire of nations.

Yet another reason for the immediate disseminating of our religion is in order to make good the gains that we seek through the War. If we are without hypocrisy in our statements of the issues we fight for, if the noble utterances of the President of the United States are a measurable expression of the aims of the Allies, then we are waging in Europe and Western Asia and Africa a war for the rights and welfare of mankind. We are prepared to go steadily on until a victory is secured which will make every part of the world a safe abode for democracy. "The Kingdom of God is first righteousness and then peace." But let us not forget whence democracy has come. It is Jesus Christ Who brought the ideals of

democracy into the world and Who is keeping them and developing them in the world. Take His influence from any nation and that nation's democracy will die overnight. Two-thirds of the people in the world know nothing of Him and His democratic ideals. The value of a human life, the sacredness of personality, the essential equality and brotherhood of all men and the responsibility of each to all are lessons men learn from Christ. Is it likely that any land where they have not been learned is going to say, "Go to, let us become a true democracy"? It is the wide proclamation and acceptance of the teachings of Jesus that will make the great non-Christian areas of the world safe for democracy, for He is its Author and Exemplar and Champion. "Whom the Son makes free is free indeed." For this reason Dr. Robert E. Speer speaks of foreign missions as "a great peaceable and constructive agency of equalization, transformation and freedom."

It is clarifying and stimulating to realize that in one important respect the tearing down process of the War and the building up process of foreign missions have the same goal. A great material force has suddenly risen in Europe to attack the Christian principles of democracy. The attack must be beaten down so that those principles shall be preserved in Christian nations. At the same time they must be made indigenous in non-Christian nations through the liberating power of Jesus Christ. As we bear in mind the ultimate issues that are involved, we realize how futile it would be to win the War in Europe if at the same

time we failed to press its constructive counterpart, which is the missionary enterprise, with redoubled vigor. Let us see to it that nothing of the sacrifice being made by Canadian and American men who represent us in Europe shall come to nought through our dullness of vision or our lack of loyalty to the larger interests of the Kingdom. Alfred Casalis, a young French soldier who at the age of eighteen was killed in a bayonet charge, said shortly before his death: "This war must not be sterile; from all these deaths there must burst forth new life for all mankind." [1] Our men yonder are prepared to give "the last full measure of devotion" on their front; many have already given it. What measure are we prepared to give on this other front—of the world's evangelization?

[1] "For France and the Faith," Letters of Alfred Eugene Casalis, page 75.

CHAPTER II

THE CALL FOR CHRISTIAN INTERNATIONALISM

THE thoughtful follower of Jesus Christ has much to explain today. He has to explain the devastated areas of the earth, its darkened homes, its widows and orphans and refugees, its lines of cross-capped mounds that keep growing ever longer, the anguish of its hospitals, the men whose bodies or spirits are broken for life, the hate and savagery with which the strife is being waged. He has to explain the fact that over four-fifths of the race of men are engaged in the brutalizing work of human butchery and are not only exhausting their resources of manhood and womanhood, of treasure and science and skill and acumen, in the horrible business, but are planning to go on and on with it.

He may assert in all truth that neither Canada or the United States had anything to do with starting the War, that their aims and those of their allies are just and noble, that a Christian idealism more than anything else constrained them to enter the conflict and that force of arms seemed to be the only available instrumentality for the triumph of that idealism. But

he has still to account for the twofold fact of war itself, hideous, sulphurous war, and of the pride and greed, suspicion and jealousy, selfishness and materialism that lie back of the war;[1] and in the end he is obliged to admit that the spirit of Jesus is being flouted and denied and brought to an open shame.

In this chapter we come up to the need of Christianity for a great vindication. What impression must the War be producing on the minds of the non-Christian peoples of the world, even those that have become involved in it? Many Christians in the Western nations, facing the problems of suffering and sin, have found their faith wavering and have been asking, Is God really good? Does He really care? Can Christ really be alive and actively at His task in the world today? Should we wonder if similar questionings are in the minds of non-Christians the world over? Should we blame men of the brown and black and yellow races if they say, "So there's your Christianity! There's your civilization, of which you boasted that Christ was at the heart of it. Its foundations are giving way. Our religions may be blamed for many things, but it cannot be charged that they

[1] Dr. Sidney L. Gulick says: "The causes of the European tragedy are now fairly clear. In brief, they are the selfish, national and racial ambitions, aggressions and oppressions, justified by the materialistic theory of evolution through the struggle for existence and the survival of the strongest, the conviction that might and need make right, secret diplomacy, intrigue, falsified international news, cultivated suspicion, fear, animosity, and enormous expenditures for military preparedness."—"America and the Orient," pp. 2, 3.

ever produced or permitted such destruction and carnage as we see within Christian countries today."

Multitudes of course do not argue as far as this, and many argue beyond it and make a just distinction between essential Christianity and the civilization that has been called Christian. But, as Mr. Oldham says, "The spectacle of peoples which bear the name of Christ, seeking to tear one another to pieces, cannot but be a shock to the faith of the Church in the mission field and a stumbling-block to thoughtful non-Christians."[1] Count Okuma, of Japan, recently said in effect to a Christian leader from the United States, "Many thoughtful Japanese are now questioning the value of Western civilization. Perhaps our friends in America will not be so sure now about having something to give us." Some non-Christian Chinese not long ago were found praying that their gods would stop the awful slaughter in Europe. Even the least advanced and enlightened peoples must share in the surprise. That is what gives pathos to the humor of a cartoon which appeared in the London *Punch* showing two barbarians, very fierce and very black, in their crude war regalia, singing together a lusty duet. The caption of the cartoon was "The Black Man's Burden"; beneath was written, "Refrain by natives of South Africa and Kikuyu," and the title on the songsheet was "Why do the Christians rage?"

The ugly fact is that the name of the religion of our Lord which is in our keeping has been besmirched and has become a by-word among the nations. The

[1] J. H. Oldham. "The Decisive Hour: Is It Lost?" p. 9.

new question that has arisen in the minds of the non-Christian peoples regarding the worth of Christianity is perfectly fair and cannot be answered by a few earnest words of explanation. The Confucianist in China, the Moslem in Egypt, the pagan in Patagonia are entitled to a better and more practical answer, an answer that will really vindicate the true character of Christianity.

To the question as to how this vindication may be made there can be but one answer, namely, ***through a positively Christian internationalism.***

It has been evident that a new internationalism has been on the way during recent years. Dr. Mott wrote in 1914: "Every day civilization is becoming more and more international. National thought, national custom and national action are giving way in every sphere to internationalism. Races which have had nothing in common are discovering increasingly their interdependence, and are seeking earnestly to understand each other and to find ground for coöperation. For thousands of years the East and West have lived apart; but it becomes more and more evident that their destinies are blended and that for all the future they must live together."[1] But the time has arrived when the new internationalism is to become a more widely experienced fact. The reshaping of international relations after the War will be the historical occasion for its realization. "We are living in a time of plasticity. The old moulds have

[1] John R. Mott. "The Present World Situation," pp. 99, 100.

been broken and civilization will be re-formed." It will be a new international order, but will it be an essentially better order? We must bear in mind that, as a writer in *The New Republic* [1] puts it, "the organization of this better international society will not accrue automatically as the result of victory." By no means. A radically improved international order will come to pass only if in the writing of the final peace terms and in the future agreements and relationships between the nations more of the spirit of Christ be introduced than has ever before been exhibited in international affairs.[2]

The Anglo-Saxon nations of North America may play an important part in bringing about this better order. They have entered the War without selfish purpose or desire. They may foresee trade expansion or other advantages that would not have come to them had they not become belligerents, but it cannot in justice be said that either Canada or the United States entered the War with any conscious purpose of selfish gain. The good they strive for at tremendous sacrifice is the good that they wish to share with all humanity. Again and again has this ideal been expressed by President Wilson, as when he said, in addressing a joint session of the two houses of Congress on April 2, 1917:

> The world must be made safe for democracy. Its peace must be planted upon the tested foundations of political

[1] Issue of August 18, 1917.

[2] A very searching and practical treatment of this subject is outlined in Dr. S. L. Gulick's "A New Eera in Human History," a four-weeks course for group study and discussion.

liberty. We have no selfish ends to serve. We desire no conquest, no dominion. We seek no indemnities for ourselves, no material compensation for the sacrifices we shall freely make. We are but one of the champions of the rights of mankind. We shall be satisfied when those rights have been made as secure as the faith and the freedom of nations can make them.

So far, so good. Our war aims up to the present are unselfish and Christian and it must be the effort of every Christian citizen of these countries to maintain them on this lofty plane and to guard them from any admixture of lower motives. But we must go further. If we are to do our share in making the new internationalism thoroughly Christian, there are three main requirements that must be met.

I. *We Must Develop an International Mind Among Christians.*

Provincialism is one of the fundamental and besetting sins of the United States. Canada, perhaps by reason of her imperial connections, it less faulty in this respect, but breadth of outlook could hardly be reckoned a distinguishing trait of the average Canadian. On both sides of the line the recent years have registered a steady improvement, a farther look and a better perspective, but the degree of insularity that impoverishes and stultifies us still is appalling. In a day when the interests of the nations are so interlocked, when improved communications are abolishing distance, when the maps of the world keep shrinking on our walls, provincialism in any quarter is an anomaly. Let us with one mind recognize that national isolation is forevermore impossible, doubly so by rea-

son of this War in which more than four-fifths of us who inhabit the world today have mingled our possessions and our lives and our concentrated thought and which will serve to strengthen and multiply our contacts in the years to come. Now, if never before, the minds of all of us must shed their provincialism and move out from county and township limitations into the large inviting areas of world interests. Many Americans today are thinking in national terms, many Canadians in imperial terms, many Asiatics in continental terms, many Latin Americans in terms of a hemisphere. But there are far too few really international minds engaged in a consideration of the affairs of the day.

Particularly is it true that Christians should think by a world map. "Surely we of all men ought to stand for the great conviction that there is only one race and that is the human race." Jesus set no narrow national limits for His kingdom. He intended that its message and its gifts should be equally for all. It would be a fallacy to restrict the time limits of the Kingdom to the era of Jesus and the apostles and it is equally fallacious to confine its space limits to any portion of the world's population. As Dr. Fosdick says, "A Christianity that is not international has never known its Master." [1]

All logical men are either individualists or world citizens. There is no consistent middle ground. The Lord's Prayer of the individualist runs thus, "My Father, Who art in Heaven, give me this day my daily

[1] "The Challenge of the Present Crisis," p. 76.

bread and forgive me my trespasses, Amen." The Lord's Prayer of the world citizen utters verbatim the prayer which our Lord taught.

What are the characteristics of the international mind?

1. For one thing, it seeks to inform itself regarding other countries and races. A mind does not change from the parochial to the universal overnight. It must be submitted to an exacting discipline of inquiry and investigation. More than any others those who claim to be citizens in the world Kingdom of Jesus Christ should be painstaking in their study of people and conditions in all countries. How fascinating, how stimulating to the spiritual life and how rewarding in one's cultural development this study is we need not here consider. The point to be noted is that the actual interests of every disciple of the universal Christ lie wherever men live who need Christ and that the duty of becoming intelligent in regard to humanity the world around is one which no Christian can escape.[1]

2. In the second place, the international mind develops right conceptions of nationalism. As one contact has kept piling on another among the nations of the world it has inevitably resulted in the growing consciousness of each as a national entity. The Great Wall of China in the days of her isolation did not give her a true sense of nationhood. But when she came

[1] For a fuller discussion of this subject see the pamphlets, "Is Mission Study Worth While?" and "Why I Study Missions," published by the Student Volunteer Movement.

out from her seclusion and her national life began to touch the national life of other peoples, she at once began to develop a national self-consciousness. To-day in every nation of the world there is either a strong or a rapidly growing sense of nationhood. Is this to be deplored as militating against the development of an international consciousness? Far from it. For there is no conflict between the two. The international mind not only emancipates the national mind, it glorifies and enriches it. It raises patriotism above all noise and buncombe and brag and gives it a lofty moral quality. "Patriotism," says Lord Bryce, "consists not in waving a flag but in striving that our country shall be righteous as well as strong." The new Christian internationalism will embrace the redeemed nationalism of many peoples.

But nationalism must be redeemed. It has many blemishes. Dr. Washington Gladden in a recent address at Pittsburgh said that he was afraid of an "outburst of the disease of nationalism." One of its faults is pride. Does anyone say that the Germans have elevated their national pride to the point of insolence towards man and blasphemy against God? Let him remember that though they may represent the high type of national arrogance they are not the only sinners. Like the Pharisees who felt so secure in their special privileges and sacred traditions as to say "We have Abraham to our father" and let it go at that, there are many Canadians who seem to feel that since Canada is Canada all will be well in the end, for are they not the specially favored of God? And

there are many Americans who place their confidence in the size and wealth and prestige and past achievements of their nation and assume that it is the elect among the nations of the earth. The man is a moral ostrich who buries his head in the sand of the cheap assumption that there is any particular Divine concern for his own particular nation and who says, as some one has put it, "God takes care of fools, children and the United States." And England and France and the other Christian states, have they not the same evil of national pride to be repented of?

Another fault of nationalism is self-righteousness. If only it were as easy to forsake this sin as it is to acquire it! How ready we are to stand on so high a pinnacle of the temple that we can look over the faults of the farthest nation and overlook those of our own. What a facility we have to camouflage this self-righteousness as loyalty, as we cry out those pagan words of false patriotism, "My country, right or wrong." How ready we are to play up our qualities of independence and ruggedness and resourcefulness and to neglect the weightier matters of the law, mercy and purity and sincerity and social righteousness. How quick we have been with the finger of scorn in these recent months, pointing it this way and that at the enormous sins of our enemies and forgetting that the root evils in those nations are to be found in varying degrees in the national life of ourselves and our allies. Is it possible that our very consciousness that the cause which we are defending in Europe is a just and holy one is adding to our self-complacency? God

will have to forgive us much if the recognition of shortcomings in others does not lead us to self-examination and penitence and a resolute purpose to set our own house in order.

And another evil of nationalism is selfish ambition. This sin has never been monopolized by Germany. With all Britain's wonderful record of international fair play and beneficent colonization, her ideals have been lowered by selfish dreams of territorial, as well as commercial, conquest. And Canada's ambitions for the world greatness of the Empire and for her own place of power within the Empire are not above reproach. In the United States there is a widespread zeal for a place of world leadership that is not based on any humanitarian motive. *Seven Seas,* the organ of the Army and Navy League, has this to say:

> World Empire is the only logical and natural aim of a nation. The true militarist believes that pacificism is the masculine and humanitarianism is the feminine manifestation of natural degeneracy. It is the absolute right of a nation to live to its fullest intensity, to expand, to found colonies, to get richer and richer by any proper means, such as armed conquest, commerce and diplomacy.

The Washington *Herald* is ready to second the motion:

> Great Britain and the United States going hand-in-hand to lead the world into a warless era is only a beautiful dream. Bombs and dollars are the only things that count today. We have plenty of one. Let us lay in a good supply of the other and blast a path to world leadership as soon as opportunity presents itself.[1]

[1] Quoted in *The Christian Statesman,* January, 1917.

These are the utterances of selfish nationalism gone mad. They do not express the ideals of the majority, but they reflect aspirations of national self-seeking which are all too current today.

The international mind delivers nationalism from these perils of self-confidence, self-righteousness and self-interest. It leaves men true to their local patriotisms but lifts them to a higher loyalty. "I see now," said Edith Cavell, a few hours before her execution, "that patriotism is not enough. I must die without hatred or bitterness toward anyone." It reminds nationalism that it is not an end in itself and sets before it its true function, calling it to lay tribute its special gifts and ideals to the common service of humanity. "Nationality is sacred to me, because I see in it the instrument of labor for the good and progress of all men." In these words Mazzini was the voice of the international mind. In his vision of the Holy City, John observed that "the Kings of the earth bring their glory into it," each nation bearing its own distinctive gift, which when emptied into the common advantage of all becomes its glory.

Will the separate gift of France be the splendor of sacrifice? This alone is enough to make her immortal. Will the distinguishing gift of the United States be the ideal of liberty? All the crises of her national life have gathered about this controlling passion. Will the distinctive gift of Canada be the power of self-realization through service? She is losing her life in the Empire's cause and finding it in her own growing nationhood.

3. A third characteristic of the international mind is that it takes a respectful and friendly attitude to other national and racial societies. It is intolerant of any power that would question the right of every nation, even the smallest, to the opportunity for self-realization, free development and expanding life. Its racial judgments are kindly. It recognizes the interdependence of all nations. It respects the high qualities of each and in humility awaits the lessons it may learn and the gifts it may receive from each. And its attitude towards other nations is serviceable. In the spirit of Jesus it demands more than common decency and a square deal. If in one hand it holds the scales of justice it holds in the other gifts of friendly service. And in this way of service it assumes the nation will realize its worth and its destiny. "Not what a nation gains," says Admiral Sir David Beatty, "but what it gives makes it great."

Coupled with the duty of developing for one's self an international mind there goes the duty of building up in others the same psychological and moral attitude. It is to be thought of in terms both of a personal attainment and of a propaganda. Professor William Adams Brown considers that to develop within man the missionary consciousness—which means the international mind made fully Christian—is "not a mere technical matter for specialists" but is "man's supreme task and his most splendid opportunity." [1]

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[1] *International Review of Missions,* October, 1917. "Developing the Missionary Consciousness in the Modern man." p. 510.

We see, then, that if the true character of Christianity is to be vindicated before the world there must first of all be developed among Christians an international mind, by which we mean a mind that is intelligent regarding other peoples, that has developed a true conception of nationalism and that holds towards other nations a respectful and friendly attitude. And this brings us up to the second requirement.

II. *We Must Christianize all our International Contacts.*

It is many years since Western civilization began to overflow its banks and today it is washing in upon the outermost nations of the East. Probably few would disagree with Dr. Robert E. Speer that in the large the impact of the West upon the Eastern nations and upon Africa has brought to those nations a benefit. But that is only because the good that has been carried from the shores of the Christian nations has been great enough to outweigh a large mass of baneful influences.[1]

The lanes of communication have steadily been growing wider and more numerous between the Christian and the non-Christian peoples of the earth. These paths of communication include political conquest and colonization, commerce and trade, diplomacy and treaties, international laws and agreements, exploration and adventure, world travel, industry, science and

[1] For excellent treatments of this subject see John R. Mott's "The Present World Situation," Chapters III and IV, President's Faunce's "Social Aspects of Christian Missions," Chapters IV and V, and Robert E. Speer's pamphlet "The Impact of the West on the East Must be Christianized."

education, telegraph, cable and mail service, the periodical press and other literature, deputations and commissions, student migrations and a host of others.

It is not possible here to do more than touch on a few of the Western contacts that should be Christianized in view of the conditions which are likely to develop as a result of the War.

One of these is commerce. The non-Christian world has suffered pitifully at the hands of the commerce of Christian nations.[1] Think of some of the commodities of trade. Though the traffic in slaves is pretty well stamped out, memories of the "open sore" remain in Africa. The opium curse is almost past in China, thanks not so much to Great Britain who introduced and maintained the traffic as to China herself who went on her knees to that Christian Government and finally got relief in the early part of 1917.[2] But the United States, together with Britain, lost no time in pressing on China the cigarette as a substitute for opium. The British-American Tobacco Company has distributed free millions of cigarettes to educate the public taste. Its slogan was and is, "A cigarette in the mouth of every man, woman and child in China."

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[1] The large advantages which commerce has brought to non-Christian peoples and the degree of Christian spirit in which much of it has been carried on are not reviewed here, since the present purpose is to point out those aspects of commerce which are in need of being Christianized. The same qualification applies to industry and the other contacts discussed in this chapter.

[2] Prior to 1905, twenty-two thousand tons of opium went into China annually. Now not an ounce enters legally.

And Great Britain no sooner washed her hands of the opium traffic which she had carried on with China by way of India than she began to soil them again by the trade in morphine which she has been supplying to China through Japan. An immense trade in intoxicants has been driven with the non-Christian peoples. In this matter the United States has been especially guilty. When Mary Slessor went to her pioneer work in the slums of Africa she found there only three marks of Western civilization, guns and chains and rum. In one recent year Christian nations sent three million gallons of rum to Southern Nigeria, making up in that single item one quarter of the imports of the Colony.[1] The same trade is being rapidly developed in China and elsewhere in the East and in the Pacific Islands. The Japan *Times*[2] fears that as prohibition gains in the West there will be no restrictions in the exports of wines and spirits to Japan and the other parts of Asia.

Think, too, of the methods employed by the commerce of Western civilization with non-Christian peoples. The record is a shameful one. Confidence has been abused. The ignorance and helplessness of backward peoples have been capitalized by the white man. The operations of large companies and syndicates tend to be dehumanized even in domestic commerce; but in commercial dealings with remote and unresisting masses of people they have easily run to an accepted

[1] In other parts of British Africa this traffic has been reduced or abolished.

[2] Issue of July 23, 1916.

policy of merciless exploitation. In the enlarged commercial undertakings which after the War will link the United States and Canada more closely with non-Christian countries and Latin America[1] it is of vast importance that both in materials and in business dealings this commerce should be conducted in a manner worthy of Christian nations.

Industry is another part of the impact that should be Christianized. Already an industrial era has set in in Asia and Southern Africa. Hankow and Osaka bid fair to rival the great industrial centres of the West. And wherever industry has gone it has taken with it the attendant evils with which we are familiar—child-labor, unsafe machinery, overwork, underpay, occupational diseases, unsanitary factory and living conditions. The atrocities charged against industry in Putamayo in Peru and in the Congo country are vivid in our memories and are too horrible to recite. They were exceptional, we admit; but greed and exploitation have played a large part in the industrial enterprises carried on among backward peoples by vigorous and experienced and wealthy Christian countries. Those peoples are still being victimized by the

[1] Mr. S. G. Inman, in the February, 1918, *Men and Missions*, says: "In the new world war after the present war, the war for commercial and cultural supremacy, the battle will rage more intensely in Latin America than in any other part of the world. Every great nation of the earth is now mapping out its campaign to win supremacy in these twenty republics of the south which are to see the same remarkable development in the twentieth century as did our own country in the nineteenth."

cupidity of capitalistic interests in Christian nations; their labor conditions still amount in some cases to virtual slavery; they are exposed to the evils of dispossession of their lands, forced labor for private undertakings and merciless disregard of their rights in a hundred ways.

Competent observers anticipate that after the War the industrial development of non-Christian lands will be rapid. The shuttles of trade will fly fast and far. Capital will flow in from outside sources. Not only will industrial concerns of the West erect plants in remote places in the Orient and Africa, but undreamed of industries will develop under native auspices. The Christian lands of the West can have a large influence, both by organization and by example, upon the nature of these new industrial conditions. In industry, as in trade, international operations should be conducted with an eye to mutual advantage. A just profit and a benefit conferred should be the double aim. This is the irreduceable minimum of a Christianized industry.

The press of Christian nations must also be Christianized. This agency constitutes an influence on the non-Christian world of ever growing power and in the years that lie ahead its influence will undoubtedly be greater still. There are two respects in which this factor of our influence as Christian nations should be safeguarded. One is that the papers should faithfully mirror the finest spirit and ideals of the nation. It is, indeed, the function of the press to be in advance of the public in lofty idealism. It creates as well as

supplies a demand for news. Yet how often this leadership is prostituted to the baser ends of profit. Many American and Canadian newspapers are as able and high-principled as any in the world. But at the other extreme are the papers that pander to cheap and debased minds which they further cheapen and debase. Their columns are garbage heaps of trash and filth. What purports to be news is often an exaggeration or distortion of the facts. As an educated citizen of Bangkok or Bombay reads such a paper in his home city or as an Oriental student reads it in San Francisco or Boston, what impression does it give him of American civilization and ideals, and indirectly what impression of the religion of the land that produced the paper?

Another respect in which the influence of our press should be jealously guarded is in its utterances regarding the people and affairs of other lands. Garbled news and sensational items are bad enough, but often there is apparently a deliberate effort on the part of some papers to stir up friction between their home country and other nations.[1] Even careless writing

[1] As an illustration of this we quote from an outrageous editorial published on January 5th, 1918, by the New York *American* (and presumably by other Hearst papers):

"The war in Europe, hideous as it is, is merely a family quarrel compared to the terrible struggle that will some day be fought to a finish between the white and the yellow races for the domination of the world.

"The only battles (of the past) which count are the battles which saved white races from subjugation by the yellow races, and the only thing of real importance today is the

may be a very troublesome factor.[1] The daily and periodical press should be a potent influence for maintaining international equilibrium and good relations. We have no finer vehicle of friendliness towards other nations.

The foreign policies of Christian nations should be Christianized. They should be frank and open and disinterested. Treaties should be scrupulously kept in letter and in spirit. Diplomacy should rest on statesmanlike principles of fair dealing. Happily this has been prevailingly true of British and American foreign policies. China will never forget that the diplomacy of the United States under John Hay prevented her dismemberment and under Theodore Roosevelt returned a large part of the Boxer indemnity fund. Those were strokes of Christian diplomacy. But can

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rescue of the white races from conditions which make their subjugation of the yellow races possible. . . .

"Is it not time that the white nations settled their quarrels among themselves and made preparations to meet their one real danger, the menace to Christianity, to Occidental standards and ideals, to the white man's civilization, which the constantly growing power and aggression of the yellow race continually and increasingly threaten?"

[1] Dr. Gulick gives as an instance the report in one paper that there were 30,000 Japanese in Mexico, a figure which grew to "400,000 veteran troops" by the time it was discussed in a leading American magazine. A month later that magazine in an article by an "authority" gave 250,000 as the latest army estimate of Japanese troops in Mexico. Investigation at the Naval College and at the Department of War revealed that in reality there were then in Mexico fewer than 4,000 Japanese men, women and children.

American diplomacy in regard to Colombia and Panama be defended in good conscience? And have the foreign policies of Great Britain been free from the spirit of aggrandizement? The most brilliant and successful and benevolent colonizing power known to history, has she not been known to grasp, consolidate her gains and grasp again? "It is a perilous thing," says President Wilson, "to determine the foreign policy of a nation in the terms of material interest." The opportunity that will offer when the War is over for Christian nations to illustrate their ideals and adorn their doctrine, to practice the Golden Rule and play the Good Samaritan, will be unique in history. Both Great Britain, with Canada sitting in her councils, and the United States will have the chance for a coup d'étât in the Kingdom of God that will go far to vindicate the true character of their religion.

The treatment of non-Christians who come as strangers within our gates is another impact calling for the spirit of Christ. Latin Americans in the Southwestern states, Japanese in California, East Indians in British Columbia, to say nothing of other immigrants, have had just cause for complaint. But the Chinese have perhaps suffered the most.[1] A leading citizen of Japan said recently to Mr. Taft, that if the treatment accorded to Chinese in America had

[1] In "America and the Orient" Dr. Gulick recommends a policy in regard to oriental immigration which will conserve American institutions, protect American labor from dangerous economic competition and promote intelligent and enduring friendliness and good-will between America and the nations of the East.

been experienced by Japanese, his countrymen could not be restrained from war. Mr. Taft has cited the cases of fifty Chinese who were murdered by American mobs and of one hundred and twenty others who have suffered ill-treatment and loss of property. Full protection of life and property, already guaranteed by the American government, should be provided in fact. The immigration and naturalization laws of Canada and the United States should be void of every offense. Travelers from Oriental countries, and students from the East now in our institutions of learning not only should be treated with respect and courtesy but should be exposed to the most wholesome and truly representative elements in our corporate life. Scattered throughout the non-Christian nations are many men and women who have had such an experience during their stay in some Christian land. But there is a large number of others who have carried back another story to their countrymen. We should jealously guard this point of influence. It can go far to represent to the world the true quality of our religion, for here we reach other civilizations by the short cut of personality and in the classes just named through men of present or potential leadership.

Another line of influence which is powerful through the direct and intensive impact of personality is to be found in those who go out on a variety of errands from Christian lands to lands that are non-Christian. Incalculable harm has come to those nations and a serious set-back to Christian influence through the unworthy lives of many who have travelled or lived

among non-Christian peoples. We make no sweeping condemnations, for many who have gone forth in governmental, business and other relationships have been true followers of Christ and have thrown their lives into the balance in His favor. But from every non-Christian land come tales of traders, soldiers and sailors, sportsmen, engineers, dentists, globe-trotters, men in the political and consular services and others whose lives have been a disgrace to their nations, a discredit to Christianity and a hindrance to missionary effort. Unfortunately many of the non-Christians who observe them consider that they represent a type of character which is standard in their nations and that their lives are part of the product of Christianity. Our governments should put high character first among the necessary qualifications for any appointment to a post in a non-Christian country. Business firms should do the same. Some concerns already refuse to appoint any but Christian men to represent them abroad. Men and women who go out on their own initiative, on whatever errand, should not lower their standards when they come into non-Christian lands. Rather they should scale them up, for now they have a more distinctive and more keenly observed position as representatives of the religion of Christ than when they were at home. They can either exalt Him or drag His name in the dust. Since in the years that will follow the War the number of men and women in whose persons the life of the Christian nations will reach across into the non-Christian nations is certain to be greatly increased,

this line of influence should now be more carefully safeguarded than ever.

There are many other points of contact with the non-Christian world which the spirit of Christ should dominate, but we do not stop to consider them here. Let us only pause to remind ourselves that with each succeeding year our whole manner of life in Canada and the United States is making a more direct and powerful impact upon the nations outside. Now as at no previous time they read us like an open book. Through the picked young men and women who come over to study in our colleges and universities[1] and later return to places of large influence in their own countries, through the letters written home by Orientals who are now domiciled here, through the press and other literature, through the reports of special commissions and deputations, through moving pictures and many means besides, they are examining and estimating our conduct. The Kingdom of God cannot make much headway in those lands unless it makes corresponding gains here. Dr. Speer is right when he says that "it is vain to send out little bands over the world to preach the Gospel of purity and peace, love and power, if in our social, industrial and racial conditions in America we are preaching uncleanness, strife, enmity and failure." Many a mis-

[1] In 1917 there were about 6,000 students from foreign countries in American institutions of learning. Of these, 1,400 were from China, 1,000 from Japan, 150 from India, 2,000 from Latin America. In all, nearly eighty nationalities were represented.

sionary has hung his head in shame when after presenting the power of Christ to redeem all human life he has been controverted by facts regarding unredeemed life in his own land, facts which he knew were authentic.

To the Christianizing of this whole impact we should as Christians give prayerful and energetic attention, and should lose no time about it. There is a demand for urgency for five reasons. First, because the Church is undoubtedly on the eve of putting forth her greatest missionary efforts and cannot afford to be handicapped by what is now the most serious obstacle to the spread of Christianity through the earth. Second, because the Christianizing of the totality of the impact is necessary to offset the wrong impressions of Christianity produced by the War. Third, because in the years following the War the nations, now being shaken together, will be more sensitive to the touch of each other upon their lives and the points of contact will multiply. For the sake of the intensified influence of the West on the East and also of the East on the West every contact should be Christianized. Fourth, because with the increasing breakdown of the old civilizations and religious beliefs the East will more than ever be influenced by so-called Christian civilization. Every door and window facing towards the West will be thrown wide open. Fifth, because amends should be made at once for all the un-Christian and anti-Christian influences that have marred the impact in preceding decades.

This, then, is the convincing and urgent summons to

organized Christianity and to every Christian disciple, that we should give thoughtful, concentrated attention to the Christianizing of all our relationships with other peoples, so that the great international arteries of tomorrow will be not so much a network of cables or a complexity of treaties or a developed system of commercial interchange, but pulsating lines of human interest and sympathy and service, in the spirit of Jesus Christ.

III. *We Must Actively Spread the Christian Message Throughout the World.*

But if the Christianity of the United States and Canada is to be fully vindicated, more is necessary even than right psychological and moral attitudes and the Christianizing of the many lines of communication along which the life of our nations makes its impact upon the nations of the East and Africa and Latin America. The third requirement is that we distribute the message and spirit of Christianity among all the nations.

1. It is only the wide dissemination and acceptance of the Christian message that will render safe the various contacts of which we have been speaking. It has already been pointed out that we have been rapidly becoming international in the various aspects of our life. But it is to be remembered that it is dangerous to become international in these other relationships if we do not at the same time make our religion international. Every new contact that is opened up represents a peril to both ends of the line. As we reach

out with our influence into the non-Christian nations, is it safe to teach them to read Western literature, for example, and then leave with them no Christian literature? They will be abundantly supplied with translations of indecent French novels and the writings of Paine and Voltaire and Huxley. Is it safe to cultivate their intellects, making them efficient instruments of good or evil to themselves and others, and not attach those intellects to the highest uses? Is it safe to give them the principles of self-government and a strong nationalistic spirit and leave them to run riot among themselves and to run amuck among the nations? Only the spirit of Jesus, which is the soul of democracy, can render them steady and unselfish in the government of their affairs. Is it safe to go to them with our industry with all its attendant difficult problems and leave behind the only solution for those problems? Is it safe to lift their scale of living and make organized and complex their social life and tell them nothing of the Christian principles that should order and safeguard social relations? Is it safe to give them capital and not a Christian sense of stewardship? Is it safe to teach their hands to war on a scientific and deadly scale and not carry to them the lessons of the Prince of Peace? Is it safe to dig their canals and build their railroads and open their mines and develop their agriculture and their industries, making them strong in these respects, stronger in some cases than ourselves, and not teach them the obligations of service that rest upon strength? Is it safe to expose them to the worst elements in

Western life and isolate them from the best? Is it safe even to set before them high standards of morality and then leave them to despair and defeat because they had not been given a knowledge of the living Christ? Apart from the dynamic of the Christian Gospel, all our other international contacts will bring a net loss to them as individuals and as societies and will react ruinously upon ourselves. This is the one international communication that we must not fail to establish.

2. Unless the Christian message is carried throughout the world, peace among the nations will not become secure. For the message of Christ is characteristically a message of peace. A multitude of the heavenly host announced His coming into the world with a glad cry of 'peace' and 'goodwill.' As He went out of the world He left peace as His one legacy. "Peace I leave with you." And it was the peace not of inward serenity alone but of outward amity as well. Himself the world's great Peacemaker Who broke down the middle wall of partition between men and reconciled them all to God, He blessed those who would share with Him in the work of reconciliation. "Blessed are the peacemakers." The first word of His great Prayer throws all men into a common family as brothers. His central teaching was God's loving Fatherhood. So when He sifted down God's will for men He reduced it to a twofold command, the first and great one, 'Love God,' and the second, quite like the first, He said, really a part of it, 'Love thy neighbor.' When later He added a new commandment, it

simply called for special love among His own followers. In loving He laid down His life and forevermore the Cross is the sign and pledge of peace. Christianity is not only the direct antithesis of war; it is the strongest unifying force in the world. In it alone we find the "great positive and wholly adequate conceptions of peace."

The missionary agent is in His own person a strong mediating influence. He proclaims a gospel of lawfulness, order and discipline and is a powerful instrument of peace within the nation to which he goes. It is sometimes charged that the missionary creates discontent and disorder. The charge is wholly false, save in the sense that he aims to produce a divine discontent with sin and to turn upside down what was wrong side up. In that sense he is a wonderful disturber. Otherwise he is a peace agent. He goes to fierce warlike tribes and leaves them law-abiding, industrious citizens. He counsels contentment and obedience to government. He lives not beside but among the people. He knows and loves them. He comes not to spend a few years, earn a pension and go home, but to make his home with them for life. They come to trust him and confide their grievances to him. He mediates between them and the governing powers. Many a civil war has he prevented.

And the missionary mediates between his adopted country and other countries. He is often called into counsel by governments when difficulties threaten, and volumes might be written to illustrate his influence in preventing friction and possible war. He stands be-

tween East and West, a trusted interpreter of each to the other. The greatest mediating personality that today interprets Japan and the United States to each other and helps them to clasp hands is no traveler or economist or diplomat, but a missionary, Dr. Sidney L. Gulick. And he is but a type of a goodly fellowship of missionary mediators. Dr. Arthur H. Smith, of China, himself a distinguished member of the same group, says that foreign missions are "a sociological force which is unobtrusively but irresistibly working toward the introduction of a Christian climate all over the earth. . . . Christian missions are seen today to be the most effective instrument for mediating between and bringing together fragments of the human race long isolated, radically different, and too often bitterly antagonistic. They are in a unique way humanity's clearing-house of ideas and ideals, of motives and movements."[1] There is much truth in a recent statement that "the key to world peace is in the hands of the missionary."

The message of Christ proves to be a message of peace also in that it furnishes a corrective, guiding influence in the development of new democracies. We have already seen that the spread of Western civilization produces among nations that had been isolated and backward a national self-consciousness, patriotic ambitions, aspirations toward self-government, a development of latent resources, human and material, and an eagerness to appropriate new ele-

[1] "China and America Today," pp. 235, 236.

ments of strength from every available source. In the process friction points with other nations develop and the growing nation is apt to absorb the worst aspects of the life and standards of the outside world. If that is all, it is soon ripe for trouble with any nation whose interests cross its own. What was the meaning of the "Yellow Peril" talk a few years ago? Why did Napoleon say of China, "Yonder sleeps a giant; let him sleep"? Simply this, that if China should grow mighty in the manner we have described and without any great moral and religious ideas to modify her selfish ambitions and point her powers in a better way, that nation, the largest in the world and possessed of enormous natural and personal resources, might pursue her own schemes of self-interest and aggrandizement until she would threaten the well-being of the world.[1] The spirit of Jesus, which bids a nation to be more concerned to recognize the rights of others than to demand its own and to realize its greatness in friendly service, is the only adequate corrective of national ambition. The nation that learns to bow the knee to Him in worship and obedience will have no zeal for international strife.

The spreading of the Christian message tends to maintain peace because of its effect upon those who propagate it. It is the exalted type of international goodwill. If the missionary purpose ran high in the Christian nations of the world it would color all their

[1] Sir Robert Hart, who knew China better than any other British statesman of his time, said, "China is today the greatest menace to the world's peace unless she is Christianized."

international attitudes and undertakings. There would be in each a spirit of chivalry towards the weaker nations, of service towards the needier nations. There would be in each an attitude of partnership and comradeship towards the other nations of the Christian faith and a disposition to share its best with all mankind. Does this sound idealistic? Nevertheless it is precisely a missionary motive that is needed at the heart of Christian nations today, for this is the positive aspect of international unselfishness. "We yet shall learn," says Dr. Fosdick, "that the best armament of any people is the friendship of the world, won by constructive goodwill."[1] The two broad principles that are contending today for supremacy in international relations are self-advantage and service. The ultimate expression of the one is militarism; of the other, foreign missions. And when the Christians who are filled with a consuming missionary passion, a passion to give the best among their best, which is the message of Christ, to all mankind, shall become numerous enough to determine national thought and action, there need be no fear that Christian nations will wage war upon the non-Christian nations or quarrel seriously among themselves.[2]

3. To vindicate Christianity, the spread of its doctrine

[1] The Challenge of the Present Crisis," p. 94.

[2] In *The Constructive Quarterly,* September, 1916, Canon C. H. Robinson, of England, wrote: "We believe that the best prospect of the reconstruction of a good understanding between the peoples of Great Britain and Germany lies in an increasing recognition of the ideals for the promotion of which British and German missionaries stand."

and spirit throughout the world is necessary for the further reason that only thus can our denials of Christ be offset. Sadly have we failed as Christian nations to acknowledge the Lordship of Jesus Christ before the rest of the world. We have failed in our national life and in our international dealings. Nothing can wipe out the past. There is but one thing that can possibly offset it, and that is overcoming our own evil with our own good. And we have nothing good enough to overcome the evil save the message of Jesus Christ. That we can send, a message taught and incarnated by chosen and devoted ambassadors, a message of redeeming power for individuals and societies. Mr. Morgenthau, a Hebrew, formerly United States Ambassador to Turkey, says: "The missionaries have the right idea. They go straight to the foundations and provide those intellectual, physical, moral and religious benefits upon which alone any true civilization can be built."[1] Dr. Edward T. Devine, Professor of Social Economy at Columbia University, carries the story a step farther. "The activity of American and other foreign missionaries in Western Asia during the present war has been one of the few bright features, evidence that even in war the blackest cloud may have a silver lining."[2] Looking at their work from another angle, Sir W. Mackworth Young, K.C.S.I., formerly Lieutenant-Governor of the Punjab, said on his return to England:

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[1] *The Missionary Review of the World*, January, 1918, p. 14.
[2] *Columbia Spectator*, August 14, 1917.

> As a business man speaking to business men, I am prepared to say that the work which has been done by missionary agency in India exceeds in importance all that has been done (and much has been done) by the British Government in India since its commencement. Let me take the Province which I know best. I ask myself what has been the most potent influence which has been working among the people since annexation fifty-four years ago, and to that question I feel there is but one answer—Christianity, as set forth in the lives and teaching of Christian missionaries.[1]

It is men and women of that sort that we are to send out to represent Christianity, to bring it to bear upon the deepest needs of individual men, and the most baffling problems of national life. They are the exponents of the most competent agency of international service.

The answer, then, to the problem of vindicating the true character of Christianity in our day is the twofold one of making Christian our internationalism and making international our Christianity. Jesus Christ will thus become His own vindication. Let us avoid the fallacy that the mere winning of individual converts to the Christian message apart from the Christianizing of all human relationships can bring in the Kingdom of God. And let us avoid the other fallacy, which is its corollary, that the Kingdom of God will come among men by treaties or international organizations or peace programs or any other instrumentality apart from the active and definite spread of Christ's message of the Kingdom.

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[1] Quoted in *The Missionary Review of the World,* January, 1918, p. 15.

CHAPTER III

THE CALL OF NEW OPPORTUNITIES IN THE MISSION FIELDS

EVERY day the effects of the World War upon the whole life of humanity are becoming more evident. The force of the impact between the two armed forces into which the world has been divided is seen not so much in the way the nations immediately concerned are reeling under the shock, as in the way the crash has set the uttermost parts of the earth vibrating. The non-Christian lands of the earth from end to end have been deeply affected, and from the standpoint of their evangelization the effect has been one of an enlarged opportunity.

A few years ago an international Christian leader challenged the Church of Christ by writing over the existing world situation the phrase, "The Decisive Hour of Christian Missions." Surely the words did not exaggerate. But these war years seem to have brought us to a decisive moment within that hour. We are to consider in this chapter some of the factors in the opportunity which now summons the Church to throw a new intensity into her world task.

I. *New Difficulties that Have been Created.*

First we should frankly face some of the new difficulties involved. Nothing is gained by averting our eyes from those elements which have recently come into the situation, making it one of greater difficulty. More than three-fourths of the non-Christian people of the world are either participants in the war or victims of it, and the other one-fourth are very distinctly affected by it. Immediately on the outbreak of the War some of the new problems began to appear. Let us now go over these difficulties and try to get clearly before us the nature and seriousness of each.

1. The discrediting of Christianity by reason of the War.

We saw in the preceding chapter that this is essentially a war among nations called Christian, a family quarrel within Christendom. Millions of non-Christians are amazed at the scope and ferocity of the conflict—dignified, progressive nations tearing each other apart, piling the battlefields high with dead, and singing hymns of hate in a fiendish antiphony. And these were the nations which presumably were the flower of Christian civilization. Small wonder that many non-Christian people contrasted all this with the diametrically opposite teaching of the missionery that "the fruit of the spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control." [1] What could they say to the Christians but "Where is now your God?" This difficulty, as we shall see later, is not nearly so great as in the days just fol-

[1] Galatians 5: 22, 23.

lowing the outbreak of the War, but it must still be reckoned with.

2. The depletion of the missionary ranks.

The staff in almost every field has lately been reduced. Many missionaries have joined the colors of their countries, and some of these have been killed or permanently disabled. Many missionaries have been assigned to duty with military forces. For example, many of the men in the Honan mission of the Canadian Presbyterian Church have accompanied the thousands of Chinese coolies who have gone from that province to serve as laborers behind the lines in France. The only means of filling the places of these missionaries has been the taking over of their duties by other workers, native or foreign, who were already overburdened, and in some cases even this has not been possible.

3. The suspension of work in the German missions.

Almost the entire German missionary force has been withdrawn. Prior to the War, this force had included 1,227 men and 233 single women, or a total staff, if we include wives of missionaries, of more than 2,000 workers. Under their care there were 722,349 baptized Christians, with a much larger Christian community and scores of thousands of enquirers. Most of the German missionary work was carried on in British territory or in German colonies which early in the War passed into the hands of the Allies. Finally, the Allied Governments decided that the German missionaries in most of the fields must be deported or interned. This has meant an enormous

missionary loss, especially in India, where the Germans made up about one-sixth of the total missionary force. Assistance in many ways has been given by American, Canadian, British and other missionaries who have been working in the same fields with the German missionaries or in adjoining areas. But at best this aid has been limited, and much of the former splendid work of the German missionaries is now at a standstill. As the crippled missionary societies of Europe cannot be expected to do a great deal, the responsibility to care for this work until the German missionaries can return rests largely upon the missionary agencies of North America. "This is not a question of Germany, it is a question of Christianity."

4. The halting of plans for progress.

Until the War broke out, almost every mission in Asia, Africa and Latin America was preparing for important developments. New buildings were to be erected, new surveys were to be made, new outstations were to be opened, the frontiers of the missions were to be pushed back into unoccupied districts, a multitude of new programs looking towards efficiency and coöperation were to be launched. But the War came and most of these plans had to be suspended. The recruits that had been counted on could not be sent out. Increases in the budgets of the missions were in most cases impossible. Workers were detailed for emergency duties. And those who stayed at their posts had new drafts made on their attention and sympathies and energies. Readjustments had to be made almost daily. The plants were kept running,

but while some departments were speeded up, other departments were slowed down, yet others were temporarily closed, and forward policies that had been decided on were for the most part filed away for future attention.

5. Difficulties in the sending of reinforcements.

The European societies have sent out practically no new workers since the beginning of the War. The societies of Canada have found it possible to add to their missionary force, though not in as large numbers as before the War. The American societies were able without much difficulty to send out new workers to most of their fields, until the United States entered the War. Then the problems came thick and fast. First the selective draft had to be reckoned with. Here the difficulty was acute in the case of unordained men between the ages of twenty-one and thirty-one. Of these there were 450 already under actual appointment by the various Boards, not to speak of a large number of missionary candidates. There has been trouble, too, in the matter of passports, for in view of a wide abuse of such documents the State Department has been obliged to adopt measures of rigid restriction in the issuance of passports and permits to leave the country. European Governments have found it necessary also to become much more exacting in the examination of all persons, including missionaries, who desired to enter their possessions in Asia or Africa. All of this has greatly embarrassed the missionary societies of the United States in the sending out of new missionaries.

6. Difficulties in the sending of money and supplies.

Owing to political restrictions and the deflecting of ships from their regular routes, communications have been cut off, for at least part of the time since the beginning of the War, between certain sections of the mission field and their supporting constituencies at home. In some cases neither money, mail nor supplies could get through. Drugs and other commodities for hospitals, books for the schools, condensed milk and other foods necessary to the maintenance of health, building materials for repairs and new structures, supplies for agricultural and industrial processes, Bibles, paper for the presses, these and other necessities have become scarcer and dearer or else have been entirely lacking. The German missions, of course, suffered more than others. Although the situation is on the whole improved now, there is hardly a field in which this difficulty has not been acute and it will not be removed until the War is over and for many months thereafter.

7. The increased cost of missionary work.

One of two reasons for this is the large advance in the price of necessary supplies. The other is the variation in the rates of exchange. Silver currency has risen greatly in value. In China, the Mexican dollar has nearly doubled, and in Persia the toman has more than doubled. The rupee has gone up in India and the yen in Japan.[1]

[1] "Some mission boards have had to appeal to their constituencies for additional contributions of over half a million dollars merely to provide for the depreciation in the silver pur-

8. The disrupting effects of the War on missionary work in battle areas.

Actual fighting has taken place in four parts of the mission world, namely, Persia, Turkey, Shantung Province, in China, and the African colonies of Germany—Togoland, Cameroun, German Southwest Africa and German Southeast Africa.[1] Many innocent persons were killed. Families were broken up. Houses were plundered and burned. Hundreds of natives were taken away as carriers. Whole regions were depopulated. In the Cameroun one station was seized by the government, the printing press of another was turned into a munitions factory, the treasury of another was requisitioned. For eighteen months the war raged throughout that field. In Persia, in Armenia and other parts of Turkey not only did the Christians suffer the loss of home and property, but hundreds of thousands went through the horrors of deportation, mutilation and massacre.

These do not cover all the new difficulties that have entered into the situation. Nor do they take account

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chasing power of American money. If the price of silver continues to increase, this situation will become yet more difficult."—Robert E. Speer, "Looking through the War Clouds." *Missionary Review of the World*, January, 1918.

[1] "Africa is, territorially, more completely involved in the War than any other continent. Only one small independent country, Abyssinia, is not actively engaged in the War. Even Liberia has enlisted in the fight for democracy. Practically every nook and corner of far-off, unknown Africa feels the burden of the present war."—*All the World*, January, 1918, p. 16.

of problems that will have to be faced tomorrow, problems of nations being modernized more rapidly than they are being Christianized, of growing democracies that may be governed by an unworthy spirit, of new influences of Western civilization that will have to be counteracted, of the administration of missions that will increasingly desire self-government, and many other problems that even now are giving concern to missionary leaders. Those mentioned are sufficient, however, to indicate how disturbing and disrupting are the difficulties that have already been encountered.

But, after all is said, might not this catalogue of problems and handicaps be listed in the credit column? Are difficulties and perplexities not to be summed up in the Christian mind on the side of opportunity? "Most gladly, therefore," said the great apostle, "will I rather glory in my weaknesses, that the strength of Christ may rest upon me." [1] May we not see in these difficulties an opportunity for the power of God and the spiritual and superhuman character of the missionary enterprise to be revealed? Ought we not to welcome them as a testing of faith, a summons to prayer, a strengthening of moral sinew? Should we not regard them as an agency for the upbuilding of the Church in the mission field and the developing of native leadership? It is when they have been challenged most sharply by difficulties that Christian missions have won their most splendid triumphs.

[1] 2 Cor. 12:9.

II. *New Opportunities That Have Been Provided.*

Even if we write in bold letters the word "Opportunity" across the difficulties that have been listed in the debit column, we must begin a fresh page in the ledger for the credit items, those positive factors produced by the War which make the missionary task large with opportunity today.

In this survey we must resist the temptation to stray into the field of conjectures and of future developments, however desirable or probable these may be, and keep our eye upon those favoring conditions about which there is no uncertainty.

1. The breaking down of conservatism and prejudice.

Progressive as the nations of the East have become in recent years, there has remained a mass of prejudice and tradition that has retarded the progress of Christianity. Deeply ingrained ideas and long-cherished institutions always die hard. Take, for example, the caste system in India and the degraded status of womanhood under Islam. Caste is being shaken as never before in these war years and the "social customs in which Islam's ideas were entrenched are passing away." Three-fourths of the non-Christian populations of the world are thrown together into the melting pot of the War, and most of the Christian peoples of the world are there with them. China, India, Japan, Egypt, each of the great non-Christian nations is conscious of the touch of the other nations in the War. It is a new sort of international contact, this grouping of all nationalities into those who fight with

is a religious, as well as a social one, and they must answer it themselves.

So we find Asia in a serious mood today. She is asking profound questions. She is more plastic than ever before and she is openminded to the friendly counsel of the Christian democracies of the West. "The forces and agencies that prove themselves most vital now are the forces and agencies that will be recognized as supreme in the period that follows the war." [1] It is the decisive hour for the shaping of the new ideals of the East.

3. Dissatisfaction with the traditional faiths of Asia and Africa.

As thoughtful men of Asia discern the moral issues of the War and as they recognize the need of a spiritual basis for their new national life, they are finding that their traditional faiths fail them. Japan has been called "a nation prospecting for a religion." Her government recently summoned leaders of Shintoism, Buddhism and Christianity to a conference with a view to working out some satisfactory religious platform for the life of the nation. The including of Christianity implied that the traditional faiths of the Empire had failed. Shintoism now claims to be nothing more than a patriotic cult. And as for Buddhism, although there is in some quarters a revival of its propaganda, the situation was put fairly by Dr. J. D. Davis, when, after a life-time of service in Japan, he said: "Have it clearly in mind that the issue in Japan today is no longer between Christianity and Buddhism,

[1] *Missionary Review of the World*, December, 1917, p. 888.

but between Christianity and nothing. Japan has already turned her back on Buddhism and is now seeking for some new basis of faith."

The religions of China have disappointed her. In this time which searches into the realities of religion, China has turned to Confucianism and Taoism and Buddhism, her traditional faiths. But the questions she has brought are too many and too modern and too deep for those religions. It is true that reactionary movements both among Buddhists and Confuciusts have set in, for example, in Sze Chuan Province. But it is characteristically true in China that old idols are being taken out of the shrines and old temples are being torn down or turned into school buildings or even places of Christian worship. A Christian leader of China, now in the United States said recently, "The heart of the Chinaman is an empty shrine."

"Why cannot Krishna save us?" is a stock question asked of Christian missionaries in India. The question is now becoming less speculative, more pragmatic, "Why *doesn't* he? For Krishna and all the other gods in India's pantheon and all the subtle metaphysics of Hinduism are not saving India. Hinduism is not equal to the demands of the hour and is losing its hold on the thinking classes. It has no final solution for the problem of sin, it is not a character-producing religion, it has no gospel of social emancipation. It cannot weld the numerous races and ironclad social divisions of India into one harmonious and compact people. It cannot carry her through this crisis of her need. And India, the most religious

country in the world, is finding that her great traditional faith has failed her.

The devout Mohammedan who is faced by the deep moral and religious problems of the modern world is not satisfied by his formal observance of prayer periods five times a day. He reads the old Koran with his mind intent on present-day problems and he finds that it is the book of a by-gone era. It gives back no answer to the fundamental questions that he brings relating to personal needs and social regeneration. Professor D. B. Macdonald, one of the most finished scholars in the field of Mohammedanism, says that "it is for the Christian schools and preachers to save these peoples, not only for Christianity, but for any religion at all."

Obviously animism is without an answer to the broad and profound problems of today. The pagans of Africa are renouncing it, as they come into contact with the higher religions of Mohammedanism and Christianity. Mohammedanism has in recent years been making rapid strides in the Dark Continent and has been gaining more adherents than Christianity, because Christians have not been alive to the opportunity and the danger.

There is but one light that can dismiss the darkness of doubt and misgiving and despair from the religious life of the nations today and that is the Light of the World. Jesus Christ is the answer to the world's need and the solution of all its problems. The nations that long have followed other religions have now made room for Him and are waiting with their faces

turned towards Him. It is the day of His great opportunity.

4. The collapse of Islam's political power.

God pity their enemies, if the Mohammedans should ever unite in a "Holy War!" So the world thought until a few months ago. There was something that froze the blood in fear at the very suggestion of the Moslems, to whom we were assured religion meant everything, rising in full force, 230,000,000 strong, in their fierce, fanatical hatred of the Christians and in their cultivated aptitude for ferocity, and falling with flashing scimitars upon any foe against whom their wrath was stirred. But all this fear was wasted. For the test came in November, 1915. The Jihad was pronounced. It was strictly according to form and regulation. It came from Constantinople, from the right source, the Sheik ul Islam, the high priest of Islam, and the Sultan of Turkey. It was transmitted instantly to the faithful throughout the world—the first time in history that a universal Holy War had been officially declared. The civilized world held its breath and waited for the impact It has waited ever since and will wait while the world lasts. There cannot be a Holy War of Moslems. Why? Because there is no Pan-Islam. At one time in history there was, when Islam swept through North Africa and won the Barbary States and then crossed over into Spain, and when at the other end of the Mediterranean it conquered Southeastern Europe and tore its way almost to the gates of Vienna, making a vast horseshoe of religious bigotry and political power that threatened

the civilization of Europe and the welfare of the world. When this onrush of Mohammedan advance was checked by Charles Martel at Tours the first blow was given to Pan-Islam. The present War is the final one.

We were wrong if we supposed that religion means everything in the world to the Mohammedans. As it turns out, political ties are stronger with them than religious ties. There was no unanimous respose even from the Mohammedans of Turkey. Many of them joined in the protests that poured in from Persia, from Morocco, Algeria and Egypt and from Moslems in Russia. As for India, the home of 67,000,000 Mohammedans, there was no response save that of solid loyalty to Great Britain. The Mohammedan leaders of North India petitioned the British Parliament to let Indian Mohammedans go to the defence of Egypt. The War has revealed the marvelous spectacle, unique in history, of Moslem clashing arms against Moslem. The dream of a united political power for Islam is shattered forever. To cap the climax, most of Arabia has torn itself loose from Turkey, seized the holy cities of Mecca and Medina, the sacred places of Islam, and set up the independent Kingdom of the Hedjaz, with the Shereef of Mecca in the seat of power. In January, 1918, Turkestan followed suit by declaring its independence[1]. Dr. James L. Barton, of Boston, an authority on the Near East, says:

[1] According to a cable dispatch from Stockholm, dated January 16, 1918.

The opportunity of the ages confronts the churches of America and Europe. The Mohammedans of Turkey, Persia, Syria, Arabia, Egypt, all North Africa, India, and, in fact, wherever found, have lost much of their power and moral resistance, while their hearts have been made sad and tender by the sense of a disappointed hope and faith in a religion that has failed them. The door of approach to the Mohammedans is beginning to open. Will the church of Christ be ready to enter?

5. The focussing of attention on the essential spirit and message of Christianity.

As we have already observed, the first effect of the War on the estimate of Christianity throughout the non-Christian world was very unfavorable. It seemed as if the ground suddenly dropped from beneath every claim that the missionary had made for the validity and sufficiency of the Christian faith. Soon, however, a reaction set in, more careful investigations into the true character of Christianity began to be made and, although there still are and for many years to come will be many non-Christians who will quote the War and its root causes in Christian nations against the religion which those nations have professed, a new appreciation of the faith of Jesus Christ is showing itself far and wide throughout the non-Christian world.

Take Japan as a fair illustration. The non-Christian Japanese leaders cried out loudly at first that Christianity had collapsed in that it had failed to prevent or stop the War. "But gradually the more thoughtful among them came to see that it was not *Christianity* but *men* and *human institutions* that have

failed. Selfishness, international jealousy, greed, loss of the idea of brotherhood—these are the things that have engulfed us all in unspeakable horror. . . . And so there has been growing up in interior Japan a greater interest in Christianity, a desire to know what Christianity really is." [1]

The discerning minds of China came to a similar conclusion. Throughout China there is a new appreciation of the Christianity of Jesus Christ. A professor in a large American university was lecturing to his class on the causes of the War and began to defend Christianity against the charge that it had failed. He was interrupted by a Chinese student who said, "So far as the Chinese students in the university are concerned, you need not make a defence of Christianity. We were discussing the War at our meeting last evening and we were all agreed that the trouble in Europe was due not to too much of Christianity but to too little of Christianity." Prince Damrong of Siam said recently to some American travelers who were passing through his country: "Do not fear that we think Christianity is responsible for the war. We understand perfectly well that it is not Christianity that has failed, but the Western nations, and that if only peoples of the West had practiced the precepts of Christ there would have been no such awful struggle."

The non-Christian world in common with the Christian world has come to distinguish sharply between the Christian ideal and the spirit and practices of West-

[1] *The Japan Evangelist*, September, 1917.

ern Christendom. "What Christ came to do, what spirit and message the missionaries bear from Him to the world, is clearer to the minds of the non-Christian peoples today than it was a year ago." [1] Especially among the non-Christian peoples fighting with the Allies, there is a clearer recognition of the true spirit of Christianity. The longer they struggle and the greater sacrifices they make in the interest of righteousness, justice, freedom and the rights of the weak, the more plainly they see that Jesus Christ is the ultimate Champion of these great issues and the more clearly they discern in them His redeeming purpose for humanity and for the lives of individual men. The more sharply the moral issue is drawn, the more vivid the true spirit of Jesus becomes. As the background grows blacker, the holy, loving figure of the Christ leaps into new splendor before the gaze of the nations. And the question "Where is now your God" is receiving its answer.

6. Influence of the witness of Christian martyrs.

Viscount Bryce, who was Chairman of the British Government's Commission appointed to examine into the treatment of Armenians and Syrians, is as competent an authority on that situation as could be quoted. Cabling to the American Commission for Armenian and Syrian Relief recently, he referred to the martyrs of the early Christian Church who sealed with their blood the testimony of their faith and added:

[1] Robert E. Speer, "Looking through the War Clouds," *The Missionary Review of the World,* January, 1918.

In our own times we have seen this example of fidelity repeated in the Turkish Empire and it is strange that the Christians of Europe and America should not have been more moved by the examples of courage and heroic devotion which the Armenian Christians have given. . . . Thousands of Armenian Christian girls were sold in the market or distributed among Turkish officers to be imprisoned for life in Turkish harems and there forced into Mohammedanism. But many more thousands of Armenians, women as well as men, were offered their choice between Christ and Mohammed and when they refused Mohammed were shot or drowned forthwith. For days and days together the bodies of Christian women who had thus perished were seen floating down the Euphrates.

In the early Christian era the blood of the martyrs proved to be the seed of the Church. So it has been ever since. The most recent martyrdoms on a large scale were in connection with the Boxer uprising in China in 1900. There again Christianity thrived on martyrdom. One hundred and thirty-five missionaries and 16,000 native Christians laid down their lives for Christ rather than save them by apostasy. The Church began at once an unprecedented advance. In one leading mission, one half of whose membership was swept away, the losses were made good in three years. Some churches in that time doubled their membership. And the advance has gone on with amazing rapidity to this day.

Can it be otherwise in Turkey? What must observing Moslems have thought as they saw that threats, tortures and atrocities could not shake the faith of the Christians who went to their death by thousands with Christian songs of praise on their lips.

Stand there as a Mohammedan persecutor and see that group of Christian students digging their own graves to the rhythm of hymns they learned at a Y. M. C. A. conference and comforting each other with the promises of God. Stand again a few days later and listen to another group of students passing out to their death and singing as they go:

> Whither, pilgrims, are you going,
> Going each with staff in hand?
> We are going on a journey,
> Going to a better land.

How are you going to account for it? Hear them pray for you in love, as they "bow their necks the stroke to feel." What strange power is in their faith? Can there be a living Presence with them? You cannot rid yourself of the conviction that a Moslem could not die like that, and that there is something in the faith of those men and women which you and your fellow-Mohammedans need. Already reports are coming in that the Moslems have been deeply impressed, and that above the blood-soaked ground of Islam the green shoots of a glorious harvest are beginning to appear.

7. A new apologetic in recent demonstrations of Christian love.

Amid the gloom and horror of the world's darkest experience there has appeared a shining display of magnanimity and brotherly love. We confine ourselves here to three expressions, among many, of the

Christian spirit of service of which the non-Christian world has been witness within the past three or four years.

One of these is the behavior of British missionaries towards the missionaries of an enemy nation. When the work of the German missionaries in India was imperilled by their inability to secure money and supplies, it was the missionaries from Great Britain who were foremost in coming to their relief. While their fellow-nationals in Europe were in deadly combat, these representatives of Jesus Christ continued to love and trust each other. When the money of the German missionaries was all gone and they were in destitution, the British missionaries, out of their own slender incomes and with living costs rising steadily, made generous contributions in cash. When all Germans were in danger of internment, the British missionaries pled with the government, loudly asserting their own confidence in the good faith of the German workers. And when it appeared necessary at last that the German missionaries should be deported or interned, the missionaries from Great Britain undertook to do all in their power to oversee the work in the now neglected fields and to shepherd the souls there who needed Christian instruction and leadership, until their German brethren could return. Other bonds broke, but the missionary bond held. It was a beautiful display of the spirit of Jesus and a mighty apologetic for Christianity in the presence of a great non-Christian people. The same spirit has been shown in Africa where the United Free Church of

Scotland has recently taken over the work of the Basel Mission.

The sacrificial ministrations of native Christians has been another witness to the power of Christ's loving spirit. The children in the schools that were founded in Africa by Mary Slessor of Calabar have made real sacrifices for the saving of Belgian children. Call to mind the conditions of outright savagery that prevailed among these people before the timid little mill-hand from Dundee carried to them the transforming spirit of Jesus Christ, and the meaning of this sacrifice becomes luminous. Korean Christians in California recently made generous gifts for Armenian relief. In Southern Nigeria the Ekite Mission, although it has suffered severely through the War, contributed over $125 to the Prince of Wales' Fund. The Christian girls in a mission school in Ceylon asked permission to have dinner omitted from the schedule of the day that the money thus saved might go to the Belgian Relief Fund. A colony of 140 Christian lepers in Siam set apart a portion of their daily allowance for food in order that they might secure money for the relief of soldiers made blind in the War. Gifts of this nature have been reported from many parts of the non-Christian world.

Over in Turkey, Christians who have escaped death are showing a spirit of Christ-like charity towards their enemies. Not only are some of them announcing their intention of devoting their lives when the War is over to Christian service in behalf of those who have hated them and murdered their families, but even

now they are ready with kindly ministrations in the spirit of Christ.[1]

In such ways the native Christians of the Levant are showing the spirit of Christ as worthily as that band of devoted missionaries[2] who are staying at their posts throughout Turkey, Persia and the Caucasus, in depriviation and loneliness, letting their very lives drain out in sympathy and service, that they may give relief to hundreds of thousands of destitute, bleeding refugees. The sacrifices and ministrations of native Christians in this hour of the world's need are an argument for the sufficiency and adequacy of Christianity that will never be controverted while the world stands.

A third revelation of the Christian spirit of service is being made by those who have gone to serve the

[1] An instance of this has recently been reported. "The Christians of the city, including the American mission college students, united in a movement to give the Turkish troops a good hot dinner. The troops had been obliged to drink only muddy water, but now the Christian women brought an abundance of cool, refreshing pure water to quench the soldiers' thirst. Imagine the surprise of these hungry and thirsty men. "Verily," they said to one another, "this is something new; never since the days of the prophet until now has such kindness been shown. No Moslem friend has come to give us food and drink without money and without price, but these Christians have supplied our every need without our asking." —*The Missionary Review of the World,* January, 1915, p. 3.

[2] "The missionaries connected with the Persian and Turkish missions alone have distributed over six million dollars' worth of relief in the last two years for Armenians, Syrians, Greeks and others, thus affording a magnificent demonstration of the quality of the religion which they represent."

troops of non-Christian lands. From all the great mission areas of the world soldiers have streamed to the battlefields of Europe, Mesopotamia and Asia Minor. And wherever they have gone, Christ has gone with them, incarnated in disciples through whom He has been performing His acts of friendly service.

Great bodies of Chinese have been sent to the Western front as laborers at the docks and on the roads behind the lines. A large force of missionaries, representing various churches, has migrated with them to France as Christian helpers extraordinary.[1]

Several battalions have gone from South Africa, Zulus, Kaffirs and Basutos, and are now serving as a Native Labor Contingent at the larger army bases and on the lines of communication behind the shelled area in France. Along with them there have gone African ministers and other experienced missionaries, carefully chosen for their close knowledge of African customs and languages and for their proven influence with the people. Senegalese and other African soldiers are doing active fighting in France, and work is planned or is already being done for these.

Whole armies of Indians have left their native land to fight for the Empire, a motley array, but excellent fighting men. Scattered among these is a large force of the choicest Y. M. C. A. Secretaries and other missionaries from India. "We have nearly a dozen races," writes one missionary, "ranging from the rest-

[1] The Canadian Presbyterian Mission in Honan, China, referred to above, has sent to France nine ministers and laymen and six doctors (almost its entire medical staff).

less Afridis of the N. W. Frontier to the long-haired Burmese, the noisy Hindu and Moslem of historic plains, the aborigines of the Indian jungles, the Bengali from the steamy swamps, Christianized tribes from Shillong, and the 'head-hunters' or weird-looking Nagas from the higher mountains of Assam."[1] To this missionary, a Colonel remarked one evening after a lantern entertainment, "I can see you love these people; just feel at liberty to come into their camp and move amongst them whenever you like. The sort of thing you have done for them this evening will cheer them up wonderfully."

Look at this swarthy Gurkha. He is dictating to a young English missionary who is sitting beside him, writing page after page of a letter to a far-away Indian village. A plan has been worked out whereby that letter will be forwarded to a missionary in the neighborhood of the soldier's home, and he in turn will take the letter and deliver it in person. You see the look of confidence and gratitude on the soldier's face. Is he ever going to forget that kindness? All through the camps in France and Mesopotamia where Indian troops are found, this precise service is being rendered.

Here is a stalwart Sikh. He is homesick and depressed. He has had no word from home for months and is longing for a glimpse of the old place and of his wife and little boys. Suddenly there is a cheery greeting and he looks up into the smiling face of an

[1] The L. M. S. *Chronicle*, November, 1917. Art., "India in France," A. W. Macmillan.

American Association Secretary from the Punjab. Soon the story is out. That night a letter goes from the Secretary to a missionary friend near the Sikh's home. The weeks pass by and again the Secretary comes upon the soldier, lonely and miserable. He takes from his pocket a snapshot of the Sikh's wife and boys, with the home in the background, and hands it to the soldier. And the big fellow is not ashamed of his tears, as he salaams again and again in gratitude. This is not fancy, but blessed fact.

In an endless variety of ways the hand of Christ is being stretched out to these men who have come from the ends of the earth. It is all being talked of among themselves, in the hospitals and trenches and base camps—yes, and among their compatriots in China and India and Egypt and pagan Africa as well. The workers in the Methodist mission at Pauri, North India, were hardly surprised when a soldier who had fought in France came to a recent service of the mission. "He had walked sixteen miles just to say something to the Christian congregation. He told them that he had been wounded in France, and though he was a poor soldier in a strange land, fine ladies nursed him in a way that the women of his own family would not have done. Such love and devotion as he saw in England convinced him that ours is the true religion. His own religion he knew was false because it did not produce such love. He wanted to learn more about our religion. Numbers of returned soldiers, many of them officers, are openly leaning towards Christianity." When the War is over and

the non-Christian soldiers will scatter up and down the cities and the country places of Asia and Africa, telling of the help they received from Christianity but not from their own religions, they will be forerunners of the evangel of the Son of Man.

8. The increased vitality of the Church in the mission field.

In the face of disorganization, lack of supplies and the loss of leaders, the native churches have been gaining in strength. The doctrines of their faith have become new and living realities to them. Never has there been more of sacrifice, of Bible Study, of prayer, of missionary spirit in the Churches in the mission field.

Look at the West African Mission of the Presbyterian Church. Over that field for eighteen months "German and Bulu fought French and Fang, British and Senegal." "The natural inference," says Dr. A. W. Halsey, "would be that with the destruction of property, the ravages committed by cruel, bloodthirsty soldiers, the removal of large numbers of the people and the killing of thousands of others, the cause of missions would suffer greatly." But one year after the Germans had been driven from Cameroun and the war clouds had passed over, we find one church grown so large that the missionary found it necessary to organize seven new churches. The total attendance at these churches on one communion Sunday morning was 21,400. That parent church reported 3,000 as having confessed Christ within the year, of whom 1,000 had been added to the membership. The same church reported that 250 evangelists and Bible readers

were in training for Christian work and that the church contributions in the past year had doubled. It asked from America for the coming year only $950 and planned to raise from its own membership the remaining $17,000 that would be needed for its various activities. Perhaps no other native church can duplicate this record from Elat. But throughout the mission world the closer home the War has come to the churches and the greater sacrifices it has demanded, the more the churches seem to have increased in numbers and vitality. The church in the mission field will be a purified and more efficient instrument for the spread of the Gospel when the war period will come to an end.

9. Christward movements among non-Christians.

From many parts of the non-Christian world there are coming Pentecostal tales of great accessions to the Christian Church. The revival movement continues in Chosen,[1] and according to Bishop Herbert Welsh there is an average of one convert an hour, day and night. The three-year evangelistic campaign in Japan which has overlapped the War has been fruitful beyond expectations and gathered such momentum that it could not stop with the end of the three-year period. The time is ripe for a great ingathering of converts. Never were there so many earnest students of the Bible. "Instead of driving men away from religion, the War is bringing a distinctly renewed interest in religion."[2] In China various re-

[1] Mr. Willard Price in the *Review of Reviews*, June, 1916, states that there are 3,000 new Korean converts every week.
[2] The Japan Evangelist, September, 1917.

vival movements among the masses have been in progress and the educated classes have been coming by many thousands into the churches. Inquirers are pressing up for instruction in greater numbers than can be cared for by the present staff of workers. An evangelistic campaign similar to the one in Japan is being launched among the leading cities. In pagan Africa, whole villages and tribes are pleading for Christian instruction, tens of thousands of converts are being received into the churches, and the Bible is being eagerly read. The first missionary to get back to his post in the war-swept section referred to above lost no time in sending an urgent cable message to his Board in America. He was not asking for money or building materials, or even for reinforcements. His cablegram read, "Hurry up order for Bulu Gospels." The hearts of the missionaries there are breaking because they cannot meet the pathetic demands coming out to them from the interior for the Christian message.

In India the Christward mass movement gains steadily. Whole villages and tribes keep pressing up for Christian instruction with a view to baptism. In one year the missionaries of the Methodist Episcopal Church alone were obliged to turn away 153,000 who wished to become Christians, because there were no workers to instruct and lead them. One church reports a *waiting list of 1,000.* The Bishop of Madras says that fifty million outcastes are knocking at the doors of the Christian Church in India. Naturally there are many signs of alarm among the religious leaders of Hinduism over these immense ingatherings.

Even in Mohammedan lands there is such an eagerness to understand the Christian truth as should shame us for our little faith. The Christian schools that are still open are crowded beyond capacity by Moslem children. In Egypt copies of the Scriptures and religious tracts are being bought and eagerly read by Mohammedans and a spirit of inquiry is spreading even among Sheikhs and religious teachers. The oldest missionaries know of nothing like it. One missionary writes: "In days gone by we sought to gain a hearing and were refused. Now it is as if the Moslem himself were seizing the missionary by the coat, saying, 'What was it you used to want to tell us?' "

It is doubtless true that more converts have been received into the Church in the mission fields and more inquirers have come for Christian instruction and greater masses of non-Christians have been moving towards Christ in the years since the War began than in any corresponding period in the modern history of missions.

In Latin America as well as in the non-Christian countries there is a new spirit of religious inquiry. Mr. S. G. Inman, the Executive Secretary of the Committee on Coöperation in Latin America, on returning from his tour of Latin American countries during 1917, reported that the shock of the world war has occasioned much deep religious thinking and that from university professors to laboring men there is evidenced a spiritual longing and a new openness of mind towards evangelical Christianity. This brings to

the evangelical Christians of the United States a peculiar opportunity, since the former Latin American attitude of distrust and dislike towards their northern neighbor has now turned to one of friendliness and confidence.

By these many voices of opportunity that are beyond all precedent, God is sounding out His call to a mighty advance on all fronts throughout the mission world.

QUESTIONS FOR THOUGHT AND DISCUSSION

For discussion in groups only a few questions should be used. They should be carefully selected and given out in advance.

Chapter I

1. What seem to you to be the seeds from which this war has grown? What things other than war are the fruits of such seeds?
2. Are any such seeds or such fruits to be found on your college campus? In your home town? In your nation?
3. On what grounds has it been contended that the Golden Rule is not practicable between nations? What is your own opinion and how do you defend it?
4. What is the most convincing evidence of the lack of reality in the Christianity of Anglo-Saxons and Americans—national sins, wrong international attitudes, the survival of war or the spirit of hate?
5. Does it seem to you inevitable that the soldier should have hatred toward his enemy in his heart? Can a nation or an individual wage war with genuine love and goodwill toward the enemy? What is the testimony of this war on this point?
6. Would our hands be weakened in war if all hate were taken out of our souls? How is the spirit of hate being developed? How may we offset this spirit?
7. What are the most striking arguments you could make to prove that Christianity is not "played out" or impotent? Could you argue that it now appears to be more potent than ever?

8. Do you believe that war can be destroyed by the increase of education, of science, of commerce, of law? What are the reasons for your belief? Wherein, in your opinion, does the hope of the ultimate destruction of war lie? Why?
9. Do you think that Christian principles, if they had been allowed free play in Christian lives, would have prevented the present war? What principles?
10. What seems to you to be the main obstacles to reality in religion? How can such obstacles be overcome? Does the strongest demand for religious reality today come from individual, national or international life?
11. Do you think that an American or Canadian can be an enthusiastic and active advocate of war in the present instance and justify himself as a man of peace? Why or why not?
12. What seem to you the surest tests of the reality of a person's religion? Of a nation's?
13. What are the characteristics of a universal religion?
14. Is the religion of your campus worth sending to the students of other lands? Is your religion, the one you live, worth sharing with others?
15. Would the religion Jesus Christ lived solve the world's problem? Would there be war if all men lived the religion He lived? Would there be hatred if His principles governed the relations between classes and between nations?
16. Of the reasons which the war has brought out for the immediate propagation of our faith among the nations, which appeals to you as the strongest? Why?
17. In what way would you show that foreign missions are the constructive counterpart of the war we are now carrying on?
18. What does history show about the vitality of a religion that is not shared?

Chapter II

1. What aspects of Christianity are today most in need of vindication?
2. Draft an outline for an address which, if you were a leader of the native church in China, you would make to persuade your non-Christian countrymen that Christianity has not failed.
3. Up to what point would victory for the Allies carry humanity in the establishment of a truly Christian international order? Can an internationalized world be the final outcome of the war unless it first exists in the hearts of men and women?
4. On what evils does provincialism rest? What is the cure for it?
5. Do you agree with the statement that "no one can henceforth be called educated whose study has not been done in an atmosphere of world interest?" How many people do you know, or know of, who really think internationally?
6. How can we change people's thinking and make it international rather than provincial? What responsibility does it seem to you rests upon students to lead in international thinking?
7. Do you agree with the college professor who recently said that no man or woman would be fit for the political duties of a citizen in 1919 who knew nothing of missions?
8. What is distinctive in the national ambitions of Canada? Of the United States? What is the besetting sin of nationalism in these nations?
9. What elements may nationalism righly preserve as the spirit of Christian internationalism develops? How is a nation to learn the lesson of self-mastery?

10. In what ways may globe trotters and non-missionary Westerners residing in the cities of the Orient strengthen the hands of the missionary? How would you summarize the white peril in Africa?
11. How does the factory legislation of your state or province compare with that of Japan? To what extent do you think the conditions existing in the industrial plants of your nation will affect those of the East?
12. How can the world, which commerce, travel, education, improved means of communication, etc., have made a neighborhood, be transformed into a brotherhood?
13. What is your opinion of the Oriental exclusion laws of Canada? Of the United States? What would seem to you a fair method of regulating immigration, one which would be worthy of an internationalized world?
14. If you were an Oriental student, who knew nothing of Christianity and Christian civilization save what you learned of them on your campus, what would be your estimate of them?
15. How may an attitude of friendliness be shown to the Orientals and Latin Americans who are studying in the United States and Canada? To what wholesome elements in our national life should we seek to expose them?
16. What contacts between the West and the East other than those mentioned in the chapter should be Christianized?
17. In your judgment, wherein lies the closest connection between world missions and world peace?
18. What is the greatest danger that threatens the backwash of Eastern influence upon the West?
19. How may the "yellow peril" be turned into a "golden opportunity"?
20. What seems to you the greatest single reason demanding that we give our most earnest and immediate attention to the Christianizing of all our impacts upon other peoples? Would you place Christian missions first among these impacts? Why?

Chapter III

1. Of the new difficulties which the war has created in missionary work, which seems to you the most serious? Why?
2. In what respects may these several difficulties prove to be advantages?
3. In what ways and by what means is the war likely to affect caste in India?
4. What social customs and ideas are now undergoing transformation in Islam?
5. What aspects of the modern life of Japan are now in a plastic condition?
6. How would you express the religious idea at the heart of democracy? What connection have Christian missions with the spread of democracy in the earth?
7. What modern problems common to the nations of the East find no adequate solution in their traditional faiths?
8. What missionary opportunity do you see in the present collapse of Islam's political power?
9. If you were a missionary, what advantage would you take of the sharp distinction that the war has revealed between essential Christianity and the attitudes and practices of conventional Christianity in the West?
10. Impersonate an Indian soldier on his return from France telling an audience in his home village of the friendliness shown to him by Christians during the war.
11. How do you account for the increased vitality of the Church in the mission field during the years of the war? How may that vitality be conserved?
12. Which is more significant for the future of Christianity in the Orient, the mass movement in India or the turning to Christ of the educated classes in China? Why? (This question may take the form of a debate. Material may be found in Bishop Oldham's "India, Malaysia and the Philippines," Chap. V, and G. S. Eddy's "Students of Asia," Chap. IV, also in recent files of missionary periodicals.)

SUGGESTIONS FOR AUXILIARY READING

Since the course is concerned with movements and developments of the hour, the best reference material must be sought in periodicals, especially *The Missionary Review of the World*, and in pamphlets and reports published by Foreign Mission Boards.

Some of the best books for auxiliary reading are the following:

G. S. Eddy—The Student of Asia.
G. S. Eddy—With Our Soldiers in France.
W. P. Faunce—Social Aspects of Foreign Missions.
H. E. Fosdick—The Challenge of the Present Crisis.
Sidney L. Gulick—America and the Orient.
[E. T. Iglehart, Editor]—The Christian Movement in the Japanese Empire.
[E. C. Lobenstine, Editor]—China Mission Year Book.
[Chas. S. Macfarland, Editor]—The Churches of Christ in Time of War.
J. R. Mott—The Present World Situation.
J. R. Mott—The Decisive Hour of Christian Missions.
J. R. Mott—The Evangelization of the World in this Generation.
J. H. Oldham—The World and the Gospel.
H. F. Ward and R. H. Edwards—Christianizing Community Life.

APPENDIX A

SOME PRAYERS FOR USE IN WARTIME

A PRAYER FOR WORLD FRIENDSHIP

By Harry Emerson Fosdick

Father of all nations, endue us with vision, and courage, and resource in Thee, that the crisis of the world may become the opportunity of the Kingdom. Guide our country, empower our churches, inspire and restrain ourselves and all men that righteousness may triumph. For wisdom to discern the means most profitable to abiding peace and international concord, for leaders to point the way and for multitudes to follow them, till all nations are one fraternity, we pray to Thee. Make real the brotherhood of man, O God, and glorify our race in a fellowship of friendly peoples. O Lord, crucified afresh by the sin of the world, after this Calvary, grant us, we beseech Thee, an Easter Day and a triumphant Christ.

A PRAYER IN TIME OF WAR

By Isaac Ogden Rankin

O Lord of Hosts, in whose hands are all the counsels and events of earth, in this hour of our nation's trial we appeal to Thee. In war and battle may we always be the instruments of Thy judgment and Thy righteousness. Grant us deliverance from disaster, and, if it please Thee, glorious and enduring victory. Bless especially with grace and wisdom Thy servant, the President of the United States, the commander of our armies. Preserve our ships upon the sea

and our soldiers on the shore. Purify our nation's hearts from pride and cruelty and our lips from boasting. Let us not go forth to battle as those who are greedy of gain or honor, not in hatred or in love of strife, but in desire of justice and as helpers of the weak. In all experiences through which Thou makest us to pass may the assurance of Thy rule in the affairs of men be our confidence and consolation. Remember the wounded and the sick and those who are appointed to die, and make them sharers of Thy kingdom. Strengthen us for all endurance, and especially sustain and comfort those who mourn for the dead. Deny us not Thy swift decision in mercy both to us and to our enemies. And may the coming of Thy kingdom bring all cruelties and jealousies, all strife and hatred, to a speedy and eternal end, through Jesus Christ our Lord. Amen.

A PRAYER FOR USE OF STUDENTS IN WARTIME

By Edward I. Bosworth

Almighty God, Father of all mankind, have mercy on us. Forgive us that hitherto we have not looked with humility, self-sacrifice and devotion upon the lot of those less favored than ourselves in our own and other lands. We now feel the stern, loving pressure of Thy will upon us. Therefore, we pray Thee, purify our souls and fit them for the times and tasks that face us.

We offer ourselves and all that we have to Thee, to be used in life and death to bring a larger life to all men of every race. May those of us who are called to take up arms in the battle for a better world be everywhere true followers of Jesus Christ. In camp may our hearts be kept pure and the Gospel word be often on our lips. In the fierceness of fighting may we be quiet and unafraid. May those of us who will die in battle find the Lord of life with us in the death hour. May those of us who will bring our brothers to death do the deed without hate, eager to meet them again, some time and somewhere to do the will of God together.

Grant to those who minister in hospitals power to bring not only healing to the bodies but peace to the souls of the sick and wounded far from home.

Give patience to all who in suspense wait and pray at home and fortify their souls for whatever message may come.

Give peace to the nations in Thine own time, O God.

In the name of Jesus Christ our Lord, the Savior of the world. Amen.

A PRAYER FOR OUR ENEMIES

By Charles Gore, Bishop of Oxford

Give Thy Blessing, O Father, to the people of that great and fair land, with whose rulers we are at war. Strengthen the hands of the wise and just, who follow charity and look for justice and freedom, among us as among them. Drive away the evil passions of hatred, suspicion and the fever of war, among us as among them. Relieve and comfort the anxious, the bereaved, the sick and tormented, and all the pale hosts of sufferers, among us as among them. Reward the patient industry, loving-kindness and simplicity of the common people and all the men of good heart, among us as among them. Forgive the cruelty, the ambition, the foolish pride, the heartless scheme, of which the world rulers have been guilty. Teach us everywhere to repent and to amend. Help us so to use our present afflictions which come from us and not from Thee, that we may build on the ruins of our evil past, a firm and lasting peace. Grant that, united in a good understanding, with these who are now become our enemies, though they are our brethren in Christ, they and we may establish a new order, wherein the nations may live together in trust and fellowship, in the emulation of great achievements and the rivalry of good deeds, truthful, honest and just in our dealing one with another, and following in all things the standard of the Son of Man whom we have denied and put to shame, and crucified afresh upon the Calvary of our battleground. Amen.

PRAYER FOR THE UNITY OF GOD'S PEOPLE

O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord: that as there is but one Body and one Spirit, and one hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify Thee; through Jesus Christ our Lord. *Amen.*

APPENDIX B

THE CHALLENGE OF THE WAR TO FOREIGN MISSIONS

The church at home and abroad is confronted by a challenge and an opportunity never exceeded. Some are counselling hesitation and even the curtailment of effort and offerings, upon the plea that the state should now command all the resources of men and of money.

Representing the mission organizations and forces of North America, the Committee of Reference and Counsel, through its officers, hereby appeals to the Christian missionary organizations and constituencies of America as well as to every individual disciple of Jesus Christ.

We recognize that the spirit of patriotism, calling for supreme sacrifice in the interest of righteousness and of country, must not be discouraged and that the cry of distressed humanity cannot be ignored. While some Missionary Boards are not contemplating special and untried undertakings or planning the erection of buildings not immediately necessary, we cannot escape from the conviction that this period of war, with all its exacting demands, may be the supreme hour for undertaking new and daring enterprises for Christ and the church.

We would call attention anew to the significant fact that the large missionary enterprises had their origin in times of the greatest national and international upheavals. The missionary societies of Great Britain were launched while Europe was rent asunder by the Napoleonic Wars and the first missionaries sent abroad from the United States began

their work during the War of 1812. At the time of the American Civil War new foreign missionary organizations sprang into being and the old Boards experienced signal expansion. In the history of the church, widespread disorder and physical suffering and need have incited to greater devotion and sacrifice.

We are also face to face with the startling fact that the work of more than 2,000 Teuton missionaries has become disrupted and is in danger of dissolution whereby some 700,000 followers of Christ in pagan lands may be left as sheep without a shepherd. This throws an immediate and enormous responsibility upon the Christians of England and North America to conserve the devotion and sacrifice which German missionaries have given to building up Christian communities and institutions. England is heroically assuming a large share of the burden; we of America must not hold back.

The Asiatic and African races are undergoing sweeping transformations in their thinking, their relations to the nations of the West, and in their religious conceptions. They have been fighting the white man's war shoulder to shoulder with Europeans and upon a plane of equality. Dependent peoples who are now sharing in this conflict cannot return to former positions of contented subjection.

China and Japan have held the balance of power in Eastern Asia, constituting a new and significant relation to the Western nations. Already the Far East is seething with a new national and international life for which she is seeking a substantial religious foundation.

These conditions demand, while the situation is plastic, the concentration of the unifying forces of Christendom. Today the great majority of these people are more accessible, and even more eager for Christian instruction, than they have ever been before in all the history of modern missions. These conditions cannot be expected indefinitely to continue.

The foreign missionaries, with their prestige, their institutions already established, and with their message of com-

fort, hope and regeneration, hold a position unique in history and pregnant with assurances of universal international good order and brotherhood and permanent peace for the world. Foreign missionaries can now render a genuine patriotic and national service, both to the country from which they come and the country in which they serve. Thoughtful people have come to realize, what men eminent in statecraft are beginning to affirm, that foreign missions have been an effective force for breaking down barriers between East and West. It is clear that foreign missionaries are true soldiers of the better order which is to bind the world together after the war. They are quite as important to America as her army or her navy. By serving the world most effectively they also greatly serve the state.

We therefore call upon all who love their country, who long and pray for universal brotherhood and for an abiding peace among nations, who hope to see the principles taught by Jesus Christ become the principles underlying all human society and ruling the national life of the world, to regard no effort too exhausting and no sacrifice too great for the fullest vitalization of all missionary agencies and for the completest possible mobilization of the forces of the Christian church for the redemption of the world.

To this end we implore sincere prayer and united intercession coupled with unstinted sacrificial giving.

On behalf of the Committee of Reference and Counsel.

JAMES L. BARTON,
Chairman,

WM. I. CHAMBERLAIN,
Vice-Chairman,

GEORGE HEBER JONES,
Secretary.